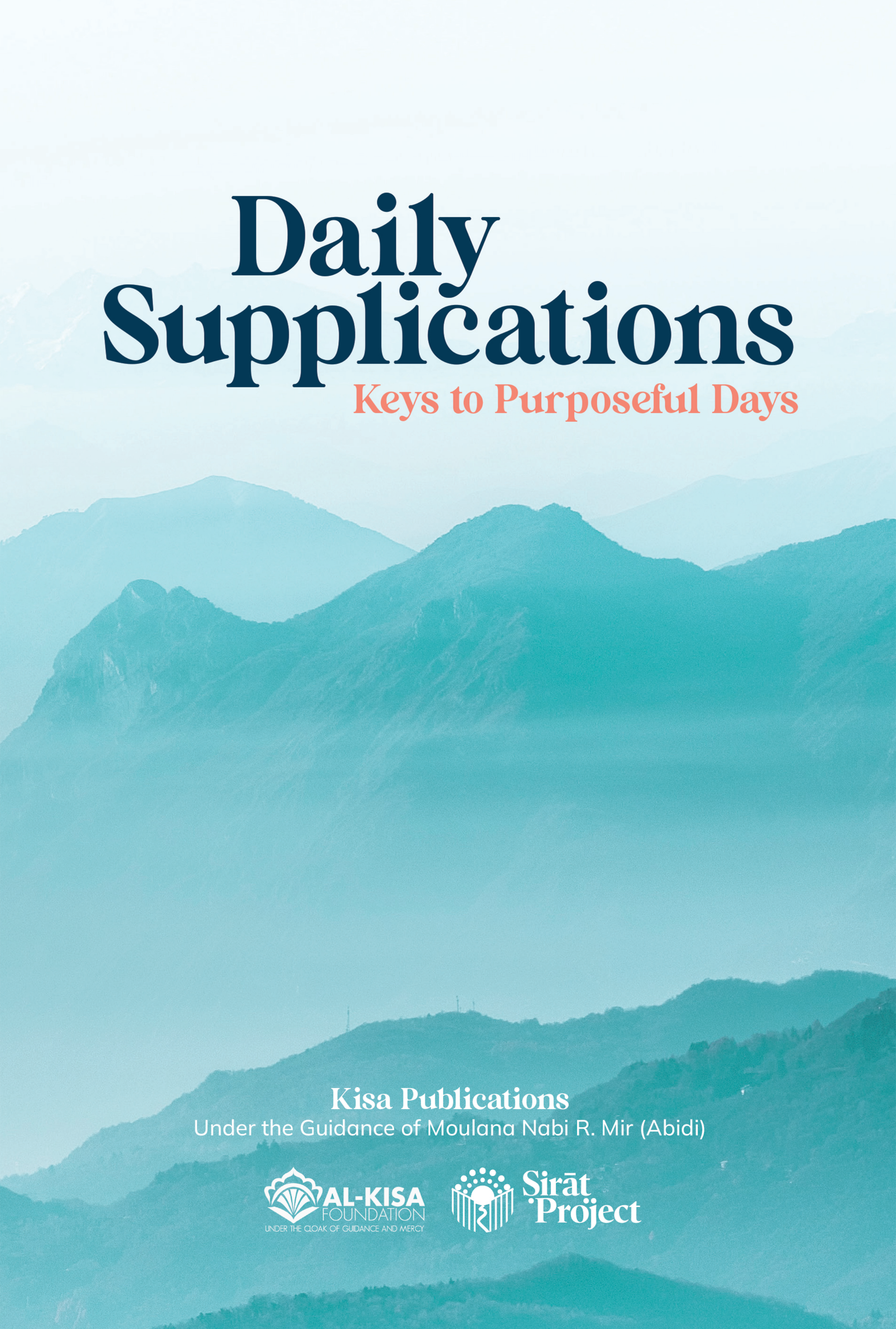

Daily Supplications

Keys to Purposeful Days

Kisa Publications

Under the Guidance of Moulana Nabi R. Mir (Abidi)

AL-KISA FOUNDATION
UNDER THE CLOAK OF GUIDANCE AND MERCY

Sirāt Project

Daily Supplications

Keys to Purposeful Days

AL-KISA
FOUNDATION
UNDER THE CLOAK OF GUIDANCE AND MERCY

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Disclaimer: Religious texts have **not** been translated verbatim so as to meet the developmental and comprehension needs of the audience.

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Dedication

This book is dedicated to the beloved Imām of our time عجل الله تعالى فرجه الشريف.
May Allah ﷻ hasten his reappearance and help us
to become his true companions.

Acknowledgments

Prophet Muḥammad ﷺ said: *"On the Day of Resurrection, the ink of the scholars will be weighed up against the blood of the martyrs, and the ink of the scholars will be heavier than the blood of the martyrs."*
[Pāyāndeh, Abūl Qāsim, *Nahj al-Faṣāḥah*, Saying #3222]

True reward lies with Allah ﷻ, but we would like to sincerely thank Moulana Abidi, and Sisters Abeda Khimji, Arifa Hudda, Melanie Raza, Naadira Muhibullah, Qudsiyah Remtulla, Rumina Hashmani, Sabika Mithani, and Sarah Yahfoufi.

May Allah ﷻ bless them in this world and the next.

Marḥūmīn Dedication

Please recite a Sūrah al-Fātiḥah for the departed souls *(Marḥūmīn)* of the Abidi, Raza, Muhibullah, Yahfoufi, Assaf, Mithani, Hudda, Manji, and Alsharifi families, especially Marḥūm Amir Alsharifi, and the families of Khimji, Kalubhai, Remtulla, and Shafiei.

Transliteration Chart

Arabic terms in this book have been transliterated according to the following guidelines*:

ء	a, i, or u (initial form)	ص	ṣ
ء	ʾ(medial or final form)	ض	ḍ
ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	ʿ
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y

ـَ	a	آ / ـَا / ىٰ	ā
ـِ	i	ـِي	ī
ـُ	u	ـُو	ū
ـّ	double letter		

*Please note that due to limitations, the transliteration is not 100% accurate in capturing tajwīd rules.

Symbol Usage

Throughout this work, when taking the name of any of the revered personalities in Islamic history, including Allah سبحانه وتعالى, Prophet Muḥammad صلى الله عليه وآله وسلم, his select family members, and religious scholars, we have employed the following Arabic symbols to show the reverence to each of them. As a part of Islamic culture, readers are requested to send the salutations upon these personalities when they read this work.

سبحانه وتعالى	*All glory belongs to Allah, the Glorified and Exalted* Used exclusively for God (Allah سبحانه وتعالى)
عز وجل	*Mighty and Majestic (is He)* Used exclusively for God (Allah سبحانه وتعالى)
صلى الله عليه وآله وسلم	*Blessings of Allah be upon him and his Immaculate Progeny* Used exclusively for Prophet Muḥammad صلى الله عليه وآله وسلم
عليه السلام	*Peace be upon him* Used for one honored male
عليهم السلام	*Peace be upon all of them* Used for three or more honored men or women or a combination
عليها السلام	*Peace be upon her* Used for one honored female
عجل الله تعالى فرجه الشريف	*May Allah, the All-High, hasten his noble return* Used exclusively for Imām al-Mahdī عجل الله تعالى فرجه الشريف
قدس سره الشريف	*May his spirit be sanctified* Used for religious scholars

About the Board ʿĀlim

Moulana Nabi R. Mir (Abidi) is a scholar, an educator, a father, and an enthusiast for creating educational infrastructure and Islamic resources for the benefit of the global community. He is a pioneer of always thinking "outside of the box" by supporting the creation of innovative materials to engage readers of all ages to pick up Islamic books, interact with Qurʾānic games, learn from the Steps to Perfection Curriculum, and begin their life-long journey of holistic education.

Being a dedicated student and graduate of *Darse Khārij* from the *Ḥawzah* (the highest level of Islamic Studies in the Seminary), Moulana Abidi understands the intrinsic value of Islamic education. Also, having grown up in India, and now residing in the United States, he has had the honor of traveling to various communities and meeting many community leaders all over the globe. He values the importance of collaboration and working together to optimize our communal potential, and create open source platforms so that information and resources are available and accessible to everyone around the world.

You, dear reader, are now part of the Al-Kisa family.
Share the word, and join the mission.

Preface

Prophet Muḥammad ﷺ said: *"The best (type) of worship is the study of religion."*

[Rayshahrī, Muḥammad, *Mīzān al-Ḥikmah*, Ḥadīth #2128]

Literature is an influential form of media that often shapes the thoughts and views of an entire generation. Therefore, in order to establish an Islamic foundation for the future generations, there is a dire need for compelling Islamic curriculum and literature. Over the past several years, this need has become increasingly prevalent throughout Islamic centers and schools everywhere. Due to the growing dissonance between parents, children, society, and the teachings of Islam and the Ahlul Bayt عليهم السلام, this need has become even more pressing. Al-Kisa Foundation, along with its subsidiary, Ṣirāṭ Project, was conceived in an effort to help bridge this gap with the guidance of righteous scholars *(ʿulamāʾ)* and the help of educators. We would like to make this a communal effort and platform. Therefore, we sincerely welcome constructive feedback and help in any capacity.

The goal of *Daily Supplications: Keys to Purposeful Days* is to encourage the supplicant to constantly be aware of Allah سبحانه وتعالى. The content for this project was compiled from my Thursday night lectures[1], which extensively explored this topic. Why should we take time out of our busy days to remember Allah سبحانه وتعالى? We all have hectic lives and endless responsibilities. Does He not know that we are remembering Him while going about our days? These are all common questions and thoughts that many of us share, but we need to address our connection with the Lord.

The secret to success in this world and the Hereafter is forming a good relationship between us, and those in creation, and the Creator. One way to build this strong connection is by constantly reciting *dhikr* or words of remembrance of Allah سبحانه وتعالى with awareness. The most dangerous state that a human being can fall into is a state of heedlessness *(ghaflah)* and forgetfulness *(nisyān)*. This is where an individual will become vulnerable to the lower self (*nafs*) and the whispers of Shayṭān. Let us explore the definitions of these two terms:

- ***Ghaflah* (heedlessness)** – To be in a state of *ghaflah* means to be careless in regard to the remembrance of Allah سبحانه وتعالى. If we want to build a connection and relationship with Allah سبحانه وتعالى, then we cannot allow worldly affairs to bring about heedlessness within us. An individual who is in the constant remembrance of Allah سبحانه وتعالى will utilize one's blessings and position in this world (the *dunyā)* to achieve nearness to the Creator.

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[1] These lectures can be found at: alkisafoundation.org/dailysupplications

- ***Nisyān* (forgetfulness)** – When we forget something, we no longer think about it or remember it. For example, if a person is driving fast, but forgets where they wanted to go, then they will never reach their final destination. Similarly, if we are not mindful of our goal of seeking nearness to Allah ﷻ, then achieving a connection to Him will be impossible.

We must constantly reflect on our ultimate purpose and goal in life. As Imām ʿAlī عليه السلام reminds us: *“Lost is the one who has a goal other than Allah.”*[2]

If we really want to strengthen our relationship with Allah ﷻ, then we must combine the remembrance of Him with awareness and understanding. Remembrance without awareness is ineffective. For example, if a believer says *Allāhu Akbar* a million times without thinking really about what one is saying, then this will have very little effect on one’s soul. Remembering Allah ﷻ with awareness has many beneficial effects, thus, we should remember Him as often as possible.

We hope you will benefit from this work, and use it as a means to strengthen the foundations of your faith and community, inshāʾAllāh, in order to achieve our true goal in life.

We pray to Allah ﷻ to give us the strength and Divine ability *(tawfīq)* to perform our duties and responsibilities, and always turn to Him for all of our needs.

With Duʿās,
Nabi R. Mir (Abidi)

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[2] Āmidī, Abul Fatḥ, *Ghurar al-Ḥikam*, Ḥadīth #8209.

Introduction

What is religion without supplication *(duʿāʾ)*?

Nobody has spoken about the importance and power of *duʿāʾ* more succinctly than the Noble Prophet ﷺ himself, where he said: *"Supplication is the weapon of a believer. It is the pillar of religion, light from the heavens and the Earth. Thus, I advise you to recite supplications, and purify your intentions."*[1]

Prophet Muḥammad ﷺ describes supplication as 'the weapon of a believer.' The words we say to Allah ﷻ are more powerful than any other force–material or immaterial. When we raise our hands to Allah ﷻ, it is as if we are holding a light from the heavens in our own hands.

Furthermore, we have the capacity to tap into the Greatest Source of Power simply by speaking to our Creator. Imām ʿAlī ؑ spoke about the power and spirit of *duʿāʾ* in the following narration:

"Through supplications, tribulations are repelled."[2]

By relying upon Allah ﷻ and constantly strengthening our relationship with Him, we can use *duʿās* as a source of strength and a means of safeguarding ourselves. As we proceed with specific supplications to recite every day of the week, let us remind ourselves that the power of *duʿāʾ* is limitless and unmatched.

While it is difficult to understand the true meaning and nature of *duʿāʾ*, try to always remember this: *Duʿāʾ* is the best weapon, it is a pillar of religion, a light from the heavens, and a safety net —all in one.

As you recite the supplications in this book, reflect on the following three questions:

- How can *duʿās* help us remember Allah ﷻ in our daily lives?
- How do we remember Allah ﷻ with true awareness?
- What does it mean to constantly be aware of Allah ﷻ?

May we all spiritually ascend through our supplications.

With Duʿās,
The Ṣirāṭ Project Team

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[1] Shaykh Ṣadūq, *ʿUyūn Akhbār ar-Riḍā*, Ḥadīth #95.

[2] Āmidī, Abul Fatḥ, *Ghurar al-Ḥikam*, Ḥadīth #3098.

Contents

Dedication & Acknowledgments v
Transliteration Chart vii
Symbol Usage ix
About the Board ʿĀlim xi
Preface xii
Introduction xv

The Etiquettes of Reciting Duʿāʾ 1

Duʿāʾ for Saturday 4
Start this Day with the Right Mindset 5
Ask for Refuge from Certain Traits 6
Trust in Allah ﷾ and His Majesty 7
Tawassul to the Ahlul Bayt عليهم السلام 8
Strengthening Our Devotion 8
What is a Godly Lifestyle? 9
Tools for a Godly Lifestyle 10
Checklist for Saturday: 12
Notes & Reflections: 12

Duʿāʾ for Sunday 14
Start this Day with the Right Mindset 15
Root Causes of Problems 16
Some Solutions to the Problems 18
Obstacles to the Above Solutions 18
Some Solution Boosters 19
Important Characteristics 21
Checklist for Sunday: 22
Notes & Reflections: 22

Duʿāʾ for Monday 24
Start this Day with the Right Mindset 25
Key Results from this Mindset 26
Further Thoughts 27
Goals of the Day 27
Root Causes of Problems 28
Some Solutions 31
The Best Actualizations 33
Checklist for Monday: 34
Notes & Reflections: 34

Duʿāʾ for Tuesday 36
Start this Day with the Right Mindset 37
Root Causes of Problems 38
Some Solutions 39
Some Ways to Become God-conscious 40
The Best Partnerships 41
Tools for Our Kit 42
Power of the Almighty 43
Checklist for Tuesday: 43
Notes & Reflections: 44

Duʿāʾ for Wednesday 46
Start this Day with the Right Mindset 47
Our Life's Goal and Purpose 48
How to Attain a Successful Life 49
Root Causes of Problems and Some Solutions 50
Tools for Success 52
Checklist for Wednesday: 52
Notes & Reflections: 52

Duʿāʾ for Thursday 54
Start this Day with the Right Mindset 55
Facing Reality 57
Some Solutions 58
Checklist for Thursday: 60
Notes & Reflections: 61

Duʿāʾ for Friday 62
Start this Day with the Right Mindset 63
Some Keys to Success 67
Our Prayer 68
Checklist for Friday: 69
Notes & Reflections: 70

Conclusion 71
Dhikr of the Day 72
Daily Supplications at a Glance 75
Glossary 106

The Etiquettes of Reciting *Duʿāʾ*

There are specific etiquettes that we should follow when we are supplicating to Allah ﷻ:

1) **Be in a state of *wuḍūʾ*.** When we are in a state of spiritual cleanliness, then we are closer to Allah ﷻ. For more information about how to perform *wuḍūʾ* and its specific spiritual benefits, please refer to our *ṣalāh* pamphlet: *A Beginner's Guide to Ṣalāh*.

2) **Recite a *ṣalawāt* before you begin the *duʿāʾ* and after you complete it.** This was the way (*sunnah)* of the Ahlul Bayt ؑ. Imām ʿAlī ؑ elaborates: *"When you have any need [that you wish for] from Allah, the Glorified, start by sending salutations on the Prophet, then ask Allah for your need, for Allah, the All-High, is too generous to fulfill one of the two supplications that are made to Him and refuse the other."*[3] Therefore, if you want your *duʿās* to be accepted, then recite a *ṣalawāt* before and after the supplication.

3) **Pray for others before you pray for yourself.** The Ahlul Bayt ؑ are our best role models for following this protocol. Prophet Muḥammad ﷺ used to say: "*When a person supplicates, they should pray for everyone, for it will render their supplication more conducive to being answered; thus, whoever prays for forty people from among one's brothers (and sisters) in supplication before supplicating for oneself, the supplication for them, as well as for oneself will duly be answered.*"[4] Thus, we should graciously pray for everyone else before we request something for ourselves.

4) **Supplicate with sincerity.** Believe in your heart of hearts that Allah ﷻ will answer your prayer with what is best for you. Imām ʿAlī ؑ advised us: *"Make your supplications sincere, for this will make them more worthy of a response."*[5] When we communicate with Allah ﷻ, we should remember who we are talking to. Our words should be heartfelt and genuine.

5) **Do not doubt that Allah ﷻ will answer your prayers.** Whenever we pray to Allah ﷻ, we must always have certainty that He will answer us when we call out to Him. If we do not believe this, then it is a grave sin. In the following verse from the Qurʾān, Allah ﷻ **commands us** to supplicate to Him: "*When My servants ask you [O Prophet] about Me, [then tell them that] indeed I am near. I answer the supplicant's call when they call upon Me. So, let them respond to Me (with obedience), and (let them) have faith in Me so that they*

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[3] *Ghurar al-Ḥikam*, Ḥadīth #3097.
[4] ʿAllāmah Majlisī, *Biḥār al-Anwār*, Vol. 93, P. 313, Ḥadīth #17.
[5] *Ghurar al-Ḥikam*, Ḥadīth #3102.

may be guided (to the Right Way).”[6] Why would Allah ﷻ command us to call upon Him if He had no intention of answering us? Indeed, Allah ﷻ answers us, and He will grant us whatever is best for us.

6) **Have faith in Allah’s wisdom.** He is the All-Hearing and the All-Wise, and He knows what we do not know. As the Qurʾān reminds us: “*Your Lord says: ‘Call upon Me, and I will respond to you!’…*”[7] No matter what, we should always have faith that Allah ﷻ hears us, thus we should continue to supplicate to Him even if our supplications are not answered immediately. We must rely upon His Divine wisdom to give us what is best for us—when it is best for us.

7) **Be conscious about what you ask from Allah ﷻ.** We have to be conscientious about what we ask for from Allah ﷻ, and ask for righteous things, rather than our vain desires. Imām ʿAlī ؑ advises us: “*Ask Allah for forgiveness, well-being, and success [in carrying out His ordinances].*”[8] We should always ask for things that will be beneficial for us, instead of things that could ruin or destroy us.

These etiquettes and recommendations add value to our supplications, and help bring about focus and purpose when calling upon Allah ﷻ.

There are also factors which may prevent or delay supplications from being answered, some of which include the following:

1) **Committing sins can prevent *duʿās* from being answered**. Perhaps what is being asked for is not being granted to us because of a sin we have committed. In regard to this, Prophet Muḥammad ﷺ said: “*The supplications of the children of my community will be answered as long as they (the children) do not commit any sins.*”[9] In other words, Allah ﷻ will answer the *duʿās* of those people who turn away from sins and sincerely ask for forgiveness. This is why we recite in *Duʿāʾ Kumayl*: “*O Allah, forgive me those sins which hold back supplications!*” Asking for forgiveness goes hand-in-hand with *duʿāʾ*.

2) **A *duʿāʾ* that contradicts Allah’s wisdom will remain unanswered**. After all, Allah ﷻ knows everything, thus He is aware of what we do not know. Imām ʿAlī ؑ eloquently stated: “*Verily, the Kindness of Allah, glory be to Him, does not contradict His wisdom;*

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[6] Noble Qurʾān, Sūrah al-Baqarah (2), Verse 186.
[7] Noble Qurʾān, Sūrah Ghāfir (40), Verse 60.
[8] *Ghurar al-Ḥikam*, Ḥadīth #3101.
[9] Rayshahrī, Muḥammad, *Mīzān al-Ḥikmah*, Ḥadīth #4106.

therefore not all supplications will be answered."[10]

3) **Our *duʿās* are not always answered the way we expect them to be.** We should not expect that our supplications will necessarily be answered in the exact way that we want them to be. Imām ʿAlī ؑ explained: *"Sometimes, you may ask for something, but you are not granted that, but then you are given [something] better than it."*[11] Allah ﷻ gives us even more than we could ever ask for. We may ask for something that we think we want, or that is good for us, but Allah ﷻ gives us something that is even better for us.

4) **If the answers to our *duʿās* are delayed, then we must remain patient and hope that we are worthy of Allah's countless bounties.** The fruits of our *duʿās* may be granted to us in this world or the Hereafter. Imām ʿAlī ؑ said: *"Never become disheartened if the answer to [your] supplication is delayed; for indeed that which is granted is commensurate with the intention, so sometimes the answer might be delayed so that it may result in a greater reward for the seeker, and a more bountiful grant for the recipient."*[12] Oftentimes, we may not know the reason for the delay in our supplications being answered, but we must remain steadfast and faithful, and trust in Allah's infinite wisdom.

5) **Remember who you are asking from.** We should only supplicate to Allah ﷻ. Imām ʿAlī ؑ said: *"Do not ask [from anyone] other than Allah, the Glorified; for indeed if He grants [your wishes to] you, He honors you [at the same time]; and if He withholds from you, then He does it for your own welfare [and benefit]."*[13] If we forget or do not fully believe this, then this may delay our *duʿās* from being answered. We must remind ourselves that Allah ﷻ is the only One who can grant us what we desire.[14]

6) ***Duʿās* require us to put forth an effort**. We cannot relax and remain complacent while waiting for our *duʿās* to be answered. Imām ʿAlī ؑ said: *"The one who supplicates without (taking any) action is like a bow without a bowstring."*[15] Therefore, *duʿās* must be coupled with some efforts and actions on our part.

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[10] *Mīzān al-Ḥikmah*, Ḥadīth #4074

[11] *Ghurar al-Ḥikam*, Ḥadīth #3099.

[12] *Ghurar al-Ḥikam*, Ḥadīth #3109.

[13] *Ghurar al-Ḥikam,* Ḥadīth #3112.

[14] We are recommended to ask Prophet Muḥammad ﷺ, Lady Fāṭimah ؑ, or the 12 Imāms ؑ to intercede on our behalf, but know that it is Allah ﷻ who ultimately grants our supplications.

[15] *Ghurar al-Ḥikam*, Ḥadīth #3115.

Du‘ā’ for Saturday

(The accompanying video can be found at: alkisafoundation.org/dailysupplications)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillāhir Raḥmānir Raḥīm.

In the Name of Allah, the All-Beneficent, the All-Merciful.

بِسْمِ اللّٰهِ كَلِمَةِ الْمُعْتَصِمِينَ

Bismillāhi kalimatil-muʿtaṣimīn,

[I begin] in the Name of Allah, the word of those who hold fast to Him,

وَمَقَالَةِ الْمُتَحَرِّزِينَ

wa maqālatil-mutaḥarrizīn.

and the speech of those who seek His protection.

Start this Day with the Right Mindset

From the Islamic perspective, Saturday is the first day of the week, and is dedicated to the final Messenger of Allah ﷻ, Prophet Muḥammad ﷺ.

Remembering Allah ﷻ–*dhikr* (as it is referred to in the Arabic language)–is a way to avoid heedlessness (*ghaflah*), so it has been recommended that we start our week with this *duʿāʾ*. Every move we make should begin with Allah's Name and be for nearness to Him.

However, we often do not do this. We act differently depending on who is around us, or if we are by ourselves. If we have a young child or a guest in our home, we are usually extra cautious about our behavior. Likewise, we are more vigilant in public, especially if a surveillance camera is watching us. So why do we not exhibit the same attitude and caution in our actions when we are alone or in our own privacy? Why are we not conscious of our actions when we know that Allah ﷻ is always watching us? Thus, we should start every Saturday with the right mindset and hold on to Allah ﷻ.

The goal is to follow the way of those who left a beautiful legacy, such as Prophet Muḥammad ﷺ, Sayyidah Fāṭimah az-Zahrāʾ عليها السلام and the 12 Imāms عليهم السلام. If we take them as our guides and role models, then we will never be alone, nor will we waiver from the Straight Path. If we are true followers of the Ahlul Bayt عليهم السلام, then we can expect great help from Allah ﷻ.

The *duʿāʾ* for Saturday continues:

وَأَعُوذُ بِاللّٰهِ تَعَالَىٰ مِنْ جَوْرِ الْجَائِرِينَ

Wa aʿūdhu billāhi taʿālā min jawril-jāʾirīn,

And I seek refuge with Allah, the Exalted, from the injustice of the unjust,

وَكَيْدِ الْحَاسِدِينَ

wa kaydil-ḥāsidīn,

and the schemes of the envious ones,

وَبَغْيِ الظَّالِمِينَ

wa baghyil-ẓālimīn.

and the oppression of the wrongdoers.

Ask for Refuge from Certain Traits

In the world we live in, evil surrounds us from all over. Shayṭān and certain people are constantly there to create mischief and deviate us from the right path. We have to be wary of these various whisperings and of Shayṭān, and constantly seek refuge and protection from Allah ﷻ against them. We also need to ask the Almighty One that we are never among the following groups of people:

1) **The unjust ones (*al-jāʾirīn*)** – Unjust behavior is self-destructive. We harm ourselves and others by cutting corners for a quick result, or trampling the rights of fellow human beings. We must ensure that our actions are in accordance with the laws of Allah ﷻ and the laws of humanity.

2) **The envious ones (*al-ḥāsidīn*)** – We sometimes envy those who have more than us, or whom we think are better off than us. However, we need to be cautious because jealousy ravages the soul and opens the door to many other sins.

3) **The oppressor (*aẓ-ẓālimīn*)** – We oppress those beneath us because we think that we can exert power over them. However, it is Allah ﷻ who exerts control over us, and we are powerless before Him.

We should ask Allah ﷻ to remove these three character traits from us, then we will be able to see glowing results within ourselves.

وَأَحْمَدُهُ فَوْقَ حَمْدِ الْحَامِدِينَ

Wa aḥmaduhu fawqa ḥamdil-ḥāmidīn!

And I praise Him beyond the praise of the praisers!

“O Allah, You are the only One worthy of praise. So we praise You and trust in You.”

اللّٰهُمَّ أَنْتَ الْوَاحِدُ بِلَا شَرِيكٍ

Allāhumma antal-wāḥidu bilā sharīk,

O Allah, You are the first, without any partners,

وَالْمَلِكُ بِلَا تَمْلِيكٍ

wal-Maliku bilā tamlīk.

and the Master, without having been made sovereign.

لَا تُضَادُّ فِي حُكْمِكَ

Lā tuḍāddu fī ḥukmik,

None opposes You in Your decree,

وَلَا تُنَازَعُ فِي مُلْكِكَ

wa lā tunāzaʿu fī Mulkik.

and none contests You in Your kingdom.

Trust in Allah ﷻ and His Majesty

In life, everyone wants to trust someone with great qualities whom they can truly rely on. It is difficult to lay one's trust in a fragile, easily corrupt human system. However, we are not dealing with a weak system–we are dealing with Allah ﷻ, a powerful and unyielding force.

Say to Allah ﷻ: "*You are the Owner of the universe, and nobody can deny that fact. Your qualities are unchanging, and nobody can alter them. There is no dispute about Your Kindredship. This Ownership, which is absolute and unwavering, gives us a profound sense of security and guidance, knowing that we can always rely on Your steadfast nature.*"

It is important to remember that we are never alone. We must realize that we always have the opportunity to communicate with the perfect being: Allah ﷻ, who understands, hears, and responds to our prayers.

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ

Asʾaluka an tuṣalliya ʿalā Muḥammad,

I ask You to send blessings upon Muḥammad,

عَبْدِكَ وَرَسُولِكَ

ʿAbdika wa Rasūlik.

Your servant and Your Messenger.

Tawassul to the Ahlul Bayt ؑ

Speak to Allah ﷻ with an open heart: *"O Allah, we ask You to send special blessings to Your beloved, Prophet Muḥammad ﷺ; and we ask for his intercession on this day so that we can create a relationship with You."*

وَأَنْ تُوزِعَنِي مِنْ شُكْرِ نُعْمَاكَ
Wa an tūzi ʿanī min shukri nuʿmāk,
And inspire me to be grateful for Your blessings,

مَا تَبْلُغُ بِي غَايَةَ رِضَاكَ
mā tablughu bī ghāyata riḍāk,
that take me to the utmost limit of Your good pleasure,

وَأَنْ تُعِينَنِي عَلَى طَاعَتِكَ
wa an tuʿīnanī ʿalā ṭāʿatik,
and help me to obey You,

وَلُزُومِ عِبَادَتِكَ
wa luzūmi ʿibādatik,
and hold fast to worshiping You,

وَاسْتِحْقَاقِ مَثُوبَتِكَ
was-tiḥqāqi mathūbatik,
and make me deserving of Your reward,

بِلُطْفِ عِنَايَتِكَ
bi-luṭfi ʿināyatik.
By the subtlety of Your care.

Strengthening Our Devotion

We should take some time to speak intimately with Allah ﷻ: *"O Allah, we ask You to help us strengthen our devotion to You through thankfulness, contentment, obedience, worship, and seeking rewards. Allow us to be thankful toward Your Bounty, Majesty, and All-Kindness so that we can be grateful toward others."*

Thankfulness is closely tied to success. If we are not thankful, then we risk the removal of blessings. To be grateful is to actively safeguard our blessings, and make them more lasting. Imām Muḥammad al-Bāqir ؑ said: *"The steady* *increase of Allah's blessings will not be interrupted unless the gratefulness of the people ceases."*[16]

If we strive to make gratitude a foundational characteristic within ourselves, then we will, in turn, bring fulfillment and contentment into our lives.

As human beings, no matter what we do, we always want more. But at the end of the day, we must learn to be happy with whatever Allah ﷻ has blessed us with; and as much as we are able to, we need to continue to make sincere efforts to improve ourselves and strive to become better in every aspect. Such is true contentment.

Allah's pleasure, love, and mercy are all directly linked to His obedience. Our obedience to Allah ﷻ is a reflection of submitting to Him.

Furthermore, we should constantly reflect on Allah's Divine qualities and power through worship. When we seek to please the Almighty, then every action will become an act of worship and a means of staying on the right path.

When we seek a reward from Allah ﷻ, we must remember that He has already granted us everything. Whatever reward we deserve, He will grant it to us. Allah ﷻ cares for us immensely, and we can achieve certain things because He is our Lord and assists us in everything.

وَتَرْحَمَنِي بِصَدِّي عَنْ مَعَاصِيكَ مَا أَحْيَيْتَنِي

Wa tarḥamanī bi-ṣaddī ʿan maʿāṣīka mā aḥyaytanī,

And have mercy upon me; bar me from acts of disobedience to You as long as You keep me alive,

وَتُوَفِّقَنِي لِمَا يَنْفَعُنِي مَا أَبْقَيْتَنِي

wa tuwaffiqanī limā yanfaʿunī mā abqaytanī.

and give me success in that which benefits me as long as You spare me (in this world).

What is a Godly Lifestyle?

There are two components of a Godly lifestyle: life and death (afterlife).

Every day, remind yourself: *"O Allah, I want to live the life of the Noble Prophet ﷺ and his Ahlul Bayt ؑ. May my life and death be similar to the life and death of the Ahlul Bayt ؑ."*

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[16] Shaykh Ṭabarsī, *Mishkāt al-Anwār fī Ghurar al-Akhbār*, Section 1, Ch. 6, Ḥadīth #126.

If you remind yourself of this, then you will notice a transformation in your behavior, vision, and outlook.

وَأَنْ تَشْرَحَ بِكِتَابِكَ صَدْرِي
Wa an tashraḥa bi-kitābika ṣadrī,
And expand my chest (capacity) through Your Book,

وَتَحُطَّ بِتِلَاوَتِهِ وِزْرِي
wa taḥuṭṭa bi-tilāwatihi wizrī,
and lessen my burden through its recitation,

وَتَمْنَحَنِي السَّلَامَةَ فِي دِينِي وَنَفْسِي
wa tamnaḥanis-salāmata fī dīnī wa nafsī,
and bestow upon me peace in my religion and my soul,

وَلَا تُوحِشَ بِي أَهْلَ أُنْسِي
wa lā tūḥisha bī ahla unsī,
and do not estrange my close ones from me,

وَتُتِمَّ إِحْسَانَكَ فِيمَا بَقِيَ مِنْ عُمُرِي
wa tutimma iḥsānaka fīmā baqiya min ʿumurī,
and complete Your goodness in what is left of my lifespan,

كَمَا أَحْسَنْتَ فِيمَا مَضَى مِنْهُ
kamā aḥsanta fīmā maḍā minh!
just as You have shown goodness in that of it which has passed!

يَا اَرْحَمَ الرَّاحِمِينَ
Yā Arḥamar-Rāḥimīn!
O the Most Merciful of all those who show mercy!

Tools for a Godly Lifestyle

Now that we know the two components of a Godly lifestyle, how can we achieve this?

We can expand our capacity by understanding the Noble Qurʾān. The first tool we need is the aptitude to comprehend the importance of the Qurʾān. This means not just reciting or memorizing verses, but understanding their context, implications, and applications in our lives.

Instead of performing lip service to the Qurʾān, we must understand its precise meanings, and apply its lessons to our lives.

Secondly, we must seek forgiveness from Allah ﷻ through the Noble Qurʾān. As humans, we are bound to make mistakes. However, we can find solace in the fact that Allah ﷻ is All-Merciful and All-Forgiving. We should earnestly pray: *“O Allah, please forgive me as per the teachings of the Qurʾān.”*

Thirdly, we need to acquire healthy faith (*īmān*). We take many measures to maintain our physical health and appearance–which is essential because our body is a trust from Allah ﷻ. Thus, we watch what we eat and we exercise; we may even apply various creams or oils to our body to maintain good health; but we must also strive to have deep faith *(īmān)*, and strengthen the foundations of our religion (*dīn*). We must be mindful of how we act and react to different situations. We can do this by consistently assessing the threats to our faith, and protecting ourselves from them, so that in turn our body and soul will be safeguarded.

Additionally, mundane factors can affect our physical and spiritual health. For example, our earnings are not only about lawful (*ḥalāl*) and unlawful (*ḥarām*). We have to pay our portion of charity, ensure that our source of earnings is lawful, and prohibit cheating or cutting corners. These factors can have profound effects on both our physical and spiritual health.

Fourthly, we should surround ourselves with Godly people. Having good friends who guide us toward the right path can save us from many issues. What we watch and see, and who we associate ourselves with affects our personality. Our environment and the people around us will influence us and how we respond to certain situations.

Fifthly, we need to cultivate the ability to formulate a long-term vision. We do not want a vision that limits us to today, a week, a month, or a year. For instance, we need long-term financial goals to plan our future and invest in savings. However, we should also possess a vision about our religion (*dīn*) and invest in our Hereafter *(Ākhirah*).

Lastly, we need to learn from the past to enhance our future. Instead of ignoring our past mistakes and forgetting about them, let us begin to learn from them. These steps will guide us toward being more worthy of Allah’s mercy.

This is our vision for the first day of the week. Each day is a reminder—a checklist to position ourselves as we carry on for the rest of the week.

Checklist for Saturday:

1) Be conscious of Allah ﷾ at all times.
2) Seek refuge from Allah ﷾ from being unjust, envious, and engaging in oppression.
3) Trust in Allah ,﷾ and recognize His Lordship over us.
4) Connect with the Ahlul Bayt ﵈ and continuously send blessings upon Prophet Muḥammad ﷺ and his noble family.
5) Strive to always be grateful for Allah’s blessings, be obedient to Him, maintain contentment with His decrees, and remain consistent in worshiping Him.
6) Reflect on what it means to be successful.
7) Seek to understand the Noble Qurʾān, and apply its teachings to our lives.
8) Look for peace through practicing the religion.
9) Value the importance of maintaining close ties with our relatives and brethren in faith.
10) Recognize and appreciate Allah’s grace and His bounties in our lives.
11) Strive to be deserving of the mercy of Allah ﷾.

Notes & Reflections:

Notes & Reflections:

Duʿāʾ for Sunday

(The accompanying video can be found at:
alkisafoundation.org/dailysupplications)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ
Bismillāhir Raḥmānir Raḥīm.
In the Name of Allah, the All-Beneficent, the All-Merciful.

بِسْمِ اللهِ الَّذِي لَا أَرْجُو إِلَّا فَضْلَهُ
Bismillāhil-ladhī lā arjū illā faḍlah,
[I begin] In the Name of Allah, from Whom
I hope for nothing but His favors,

وَلَا أَخْشَىٰ إِلَّا عَدْلَهُ
wa lā akhshā illā ʿadlah,
and do not fear anything except His justice,

وَلَا أَعْتَمِدُ إِلَّا قَوْلَهُ
wa lā aʿtamidu illā Qawlah,
and do not rely upon anything except His Word,

وَلَا أُمْسِكُ إِلَّا بِحَبْلِهِ
wa lā umsiku illā bi-ḥablih.
and I cling to nothing except His rope.

Start this Day with the Right Mindset

We should be intentional about starting our day with the following four ideas in mind:

1) **Favor *(Faḍl)*** – Allah ﷻ is the Source of all bounties. Everything starts with Allah ﷻ and returns back to Him.
2) **Justice *(ʿAdl)*** – Remember, justice is in Allah’s hands. Despite the obstacles we may face, we must stand up for truth and justice. At the end of the day, Allah ﷻ is the ultimate Judge, and His justice is unwavering. This should give us reassurance and confidence in Him at all times.
3) **Reliance *(Iʿtimād)*** – We are often accountable toward our superiors, such as our boss at work, or our teachers at school, etc.; but the ultimate responsibility for all of us is toward Allah ﷻ. If we truly believe that Allah ﷻ is watching everything we do, then we will be more conscious of our actions.
4) **Trust *(Tawakkul)*** – Allah ﷻ is the ultimate Fulfiller of promises, and the Owner of trusts. In contrast, people do not always honor their pledges and vows. The only One we can truly trust is Allah ﷻ.

In summary, let us remember that all favors come from Allah ﷻ, and He is also the ultimate Judge. His justice is absolute, and His favors are all-encompassing. He is the only One we can truly rely upon.

بِكَ أَسْتَجِيـرُ يَا ذَا الْعَفْوِ وَالرِّضْوَانِ
Bika astajīru yā dhal-ʿafwi war-riḍwān,
In You, I seek sanctuary, O Lord of forgiveness and pleasure,

مِنَ الظُّلْمِ وَالْعُدْوَانِ
minaẓ-ẓulmi wal-ʿudwān,
from oppression and enemies,

وَمِنْ غِيَرِ الزَّمَانِ
wa min ghiyariz-zamān,
and from the harsh changes of the time,

وَتَوَاتُرِ الاَحْزَانِ
wa tawāturil-aḥzān,
and from the recurrence of grief,

وَطَوَارِقِ الْحَدَثَانِ
wa ṭawāriqil-ḥadathān,
and from the striking of mishaps,

وَمِنِ انْقِضَاءِ الْمُدَّةِ قَبْلَ التَّأَهُّبِ وَالْعُدَّةِ
wa minin-qiḍāʾil-muddati qablat-taʾahhubi wal-ʿuddah.
and from the expiration of the term before preparation and readiness.

Allah ﷻ is pleased and satisfied with us when we are content with His decree. We need to take refuge in His forgiveness and satisfaction in all aspects of our lives, especially regarding the below areas.

Root Causes of Problems

The first root of our problems is our enemies. Those who fight amongst themselves are enemies who want to oppress each other. Whoever has the upper hand wants to hold it over others. On a personal level, it is essential to recognize our enemies since they can negatively impact both our lives in this world and the Hereafter.

The second root of our problems is the changing of our times. Changing positions, favors, double standards, misunderstandings, and misconceptions can throw us off our balance, but we must always remember that this is the nature of life. We have to welcome change and become adaptable.

Thirdly, the *duʿāʾ* mentions seeking refuge from the “recurrence of grief.” We all inevitably experience grief in life at one time or another, whether through the death of a loved one, loss of health, wealth, and so on. However, we must always remember to turn to Allah ﷾ to help us navigate such times. Turning to Allah ﷾ is not just a recourse, but it is the best and most reliable means of processing that grief.

Our problems are sometimes rooted in mishaps that are out of our control. Mishaps can occur suddenly and cause stress, leading us to lose direction. Thus, we must remind ourselves to seek refuge from them instead of falling victim to them.

Lastly, being organized will allow us to be prepared for life’s challenges, and will enable us to attain piety more successfully. When we are organized, we think more clearly and act accordingly.

If we are mindful of all these things, then our lives and relationships will reflect our efforts. We must change our mindset by removing vices from ourselves, and relying upon Allah ﷾ in all of our challenges.

وَإِيَّاكَ أَسْتَرْشِدُ لِمَا فِيهِ الصَّلَاحُ وَالإِصْلَاحُ

Wa iyyāka astarshidu limā fīhiṣ-ṣalāḥu wal-iṣlāḥ,

From You, I seek guidance to that which is righteous and reform,

وَبِكَ أَسْتَعِينُ فِيمَا يَقْتَرِنُ بِهِ النَّجَاحُ وَالإِنْجَاحُ

wa bika astaʿīnu fīmā yaqtarinu bihin-najāḥu wal-injāḥ,

and through You, I seek help in that which is linked to success and a favorable response,

وَإِيَّاكَ أَرْغَبُ فِي لِبَاسِ الْعَافِيَةِ وَتَمَامِهَا

wa iyyāka arghabu fī libāsil-ʿāfiyati wa tamāmihā,

and from You, I yearn for the garment of well-being and its completion,

وَشُمُولِ السَّلَامَةِ وَدَوَامِهَا

wa shumūlis-salāmati wa dawāmihā.

and the covering of health and its permanence.

Some Solutions to the Problems

Allah ﷻ should be our sole Source of guidance and support on our personal and spiritual growth journey. He is the One who can lead us to righteousness and well-being.

We naturally crave guidance toward goodness (*ṣalāḥ*) and reform (*iṣlāḥ*). No matter our achievements and efforts, we need to be open to feedback and criticism. It is through this openness that we can continue growing and reforming.

It is crucial to seek help (*istiʿānah*) from Allah ﷻ in our quest for success. Remember, ultimate success is not in our hands, but it is in the hands of Allah ﷻ. This reassurance should strengthen our resolve to continue striving.

Our goal should be to achieve complete well-being, which is the harmonious union (*salāmah*) of the mind and body, and the well-being (*ʿāfiyah*) of the soul. We should ask Allah ﷻ to bless us with both inner and outer well-being, as it is essential for strengthening our relationship with Him.

وَأَعُوذُ بِكَ يَا رَبِّ مِنْ هَمَزَاتِ الشَّيَاطِينِ

Wa aʿūdhu bika yā Rabbi min hamazātish-Shayāṭīn,

And I seek Your refuge, O my Lord, from the whisperings of the Satans,

وَأَحْتَرِزُ بِسُلْطَانِكَ مِنْ جَوْرِ السَّلاَطِينِ

wa aḥtarizu bi-sulṭānika min jawris-salāṭīn.

and I seek refuge in Your authority from the injustices of the sovereigns.

Obstacles to the Above Solutions

Temptations of *Shayāṭīn* can present obstacles to achieving the well-being that we seek. May Allah ﷻ protect us from the inner and outer Satans *(Shayāṭīn)*. The outer *Shayṭān* can look like external elements such as negative people, or a bad environment; and the inner *Shayṭān* could consist of internal elements such as our lower base desires.

The oppression of authoritative figures results in adverse psycho-social well-being by restricting the freedom which we need to grow. For example, you may want to improve yourself, but a close family member exerts their authority upon you, and does not allow you to perform your religious duties.

فَتَقَبَّلْ مَا كَانَ مِنْ صَلاَتِي وَصَوْمِي
Fa-taqabbal mā kāna mīn ṣalātī wa ṣawmī,
So (please) accept my prayers and my fasting,

وَاجْعَلْ غَدِي وَمَا بَعْدَهُ أَفْضَلَ مِنْ سَاعَتِي وَيَوْمِي
waj-ʿal ghadī wa mā baʿdahu afḍala min sāʿatī wa yawmī,
and make my tomorrow and that which follows it better than my present hour and day,

وَأَعِزَّنِي فِي عَشِيرَتِي وَقَوْمِي
wa aʿizzanī fī ʿashīratī wa qawmī,
and grant me honor among my clan and my people,

وَاحْفَظْنِي فِي يَقْظَتِي وَنَوْمِي
waḥ-faẓnī fī yaqẓatī wa nawmī,
and protect me in my waking and my sleep,

فَأَنْتَ اللهُ خَيْرٌ حَافِظًا
fa-ʾantallāhu Khayrun Ḥāfizā!
for You are Allah, the Best of Protectors!

وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ
Wa anta Arḥamur-Rāḥimīn!
And You are the Most Merciful of all those who show mercy!

Some Solution Boosters

The following things can help us work through our problems:

Fulfilling our obligatory responsibilities – It is not just about doing what is required; it is about a sense of duty and commitment. The minimum we have to commit to is fulfilling our obligatory religious responsibilities *(wājibāt)*, and staying away from that which is unlawful and prohibited *(muḥarramāt)*. Doing your *wājibāt* on time can help you reach your potential.

Having a long-term vision and plan – Looking to the future and your goals can help you work toward completing your micro goals. It is about staying focused and determined.

Upholding your familial and community honor – This is not just a choice, rather it is a responsibility. People of dignity commit to doing good things for themselves and for others. They also preserve the honor of those around them. It is about feeling dedicated and responsible for your actions.

Being cautious and careful – We have to periodically remind ourselves to be careful and not to slip into making mistakes. We must be mindful of inevitable shortcomings, such as those which will impact our spiritual well-being. Being cautious and careful entails action, but it also includes constantly calling upon Allah ﷻ to protect us, and remaining in a God-conscious state.

اَللّٰهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ فِي يَوْمِي هٰذَا

Allāhumma innī abraʾu ilayka fī yawmī hādhā,

O Allah, surely I renounce, in Your presence, on this day,

وَمَا بَعْدَهُ مِنَ الآحَادِ

wa mā baʿdahu minal-āḥād,

and what comes after it (on all Sundays that follow),

مِنَ الشِّرْكِ وَالإِلْحَادِ

minash-shirki wal-ʾilḥād,

from polytheism and atheism,

وَأُخْلِصُ لَكَ دُعَائِي تَعَرُّضًا لِلإِجَابَةِ

wa ukhliṣu laka duʿāʾī taʿarruḍan lil-ijābah,

and I sincerely pray to You, asking for Your answer,

وَأُقِيمُ عَلَىٰ طَاعَتِكَ رَجَاءً لِلإِثَابَةِ

wa uqīmu ʿalā ṭāʿatika rajāʾan lil ithābah.

and I adhere to Your obedience, asking for Your reward.

فَصَلِّ عَلَىٰ مُحَمَّدٍ خَيْرِ خَلْقِكَ

Faṣalli ʿalā Muḥammadin khayri khalqik,

So send blessings upon Muḥammad, the best of Your creations,

الدَّاعِي إِلَىٰ حَقِّكَ

ad-dāʿī ilā ḥaqqik,

the caller to Your truth,

وَأَعِزَّنِي بِعِزِّكَ الَّذِي لَا يُضَامُ

wa aʿizzanī bi-ʿizzikal-ladhī lā yuḍām,

and fortify me with Your honor, which is invulnerable,

وَاحْفَظْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ

waḥ-faẓnī bi-ʿaynikal-latī lā tanām,

and protect me with Your watchful eye that never sleeps,

وَاخْتِمْ بِالإِنْقِطَاعِ إِلَيْكَ أَمْرِي

wakh-tim bil-ʾinqiṭāʿi ilayka amrī,

and seal my affairs (by my) turning toward You,

وَبِالْمَغْفِرَةِ عُمْرِي

wa bil-maghfirati ʿumrī.

and (seal) my life with forgiveness.

إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Innaka antal-Ghafūrur-Raḥīm!

Surely, You are the All-Forgiving, the All-Merciful!

Important Characteristics

There are certain essential traits that we should pay attention to:

1) **Righteousness** – We implore Allah ﷻ to guide us toward having true and sincere faith in Him; steering us away from polytheism *(shirk)* and atheism *(ilḥād).* Our submission to His guidance is paramount in this journey.
2) **Sincerity** – We ask Allah ﷻ to increase us in this foundational quality of sincerity such that we only seek pleasure and reward from Him. We cannot overcome our problems in life on our own, but we can resolve issues more efficiently with fortified faith and guidance from the Ahlul Bayt ؑ.
3) **Honor** – We ask Allah ﷻ to bless us through His Majesty. We seek to navigate our experiences with utmost dignity, especially during the highs and lows of life.
4) **Protection** – No matter how much we strive, or what measures we take, only Allah ﷻ can truly protect and guard us. We fervently implore Him not to leave us even for a split moment, and that He always keeps us under His watchful mercy!
5) **A Good Ending** – We want to meet Allah ﷻ with the best faith *(īmān),* thus we ask Him not to let us slip away from the Right Path.
6) **Forgiveness** – We must continuously ask Allah ﷻ for forgiveness, and know that He is the Absolute giver of mercy. *Duʿāʾ Kumayl* is an excellent source of seeking repentance from Allah ﷻ for our sins and shortcomings.

Checklist for Sunday:

1) Nurture an inclination to always have hope in Allah ﷻ.
2) Reflect on Allah’s bounties, His justice, and His promises.
3) Strive to seek refuge in Allah ﷻ instead of being overcome by the difficulties of life.
4) Reflect on one’s servitude to Allah ﷻ and only seek His pleasure.
5) Make the most of our time on Earth in preparation for the Hereafter; live each day as if it were our last.
6) Be open to guidance, and constructive feedback on our path to reform.
7) Do what is necessary for the well-being of our body and soul.
8) Appreciate and value good health.
9) Pray for strength against *Shayṭān’s* whispers, and from those individuals who try to impede our success.
10) Make today better than yesterday by being more diligent in worship, and more sincere in our actions.
11) Constantly seek Allah’s protection in everything.
12) Explore ways and means to strengthen our faith.

Notes & Reflections:

Notes & Reflections:

Du‘ā’ for Monday

(The accompanying video can be found at:
alkisafoundation.org/dailysupplications)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillāhir Raḥmānir Raḥīm.

In the Name of Allah, the All-Beneficent, the All-Merciful.

أَلْحَمْدُ لِلّٰهِ الَّذِي لَمْ يُشْهِدْ أَحَدًا

Alḥamdulillāhil-ladhī lam yush-hid aḥadā,

Praise be to Allah Who had no witness,

حِينَ فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ

ḥīna faṭaras-samāwāti wal-arḍ,

when He created the heavens and the earth,

وَلَا اتَّخَذَ مُعِينًا حِينَ بَرَأَ النَّسَمَاتِ

wa lat-takhadha muʿīnan ḥīna baraʾan-nasamāt.

and Who took no helper when He authored the breezes.

لَمْ يُشَارَكْ فِي الْإِلٰهِيَّةِ

Lam yushārak fīl-ʾIlāhiyyah,

He has no associate in Divinity,

وَلَمْ يُظَاهَرْ فِي الْوَحْدَانِيَّةِ

wa lam yuẓāhar fil-waḥdāniyyah,

no one can ever wish to get at the bottom of,
or take hold of the secrets of (His) Oneness,

كَلَّتِ الْأَلْسُنُ عَنْ غَايَةِ صِفَتِهِ

kallatil-ʾalsunu ʿan ghāyati ṣifatih,

tongues fall silent, are limited, when describing Him,

وَانْحَسَرَتِ الْعُقُولُ عَنْ كُنْهِ مَعْرِفَتِهِ

wan-ḥasaratil-ʿuqūlu ʿan kunhi maʿrifatih.

and intellects fail before the core of knowing Him (minds are unable to comprehend the Essence of His Knowledge).

Start this Day with the Right Mindset

We all have particular mindsets that dictate our lifestyles. For example, we may be inclined to sleep in on the weekends, work extra hours every day to make more money, or choose healthy foods over processed snacks.

In this *duʿāʾ* for Mondays, Allah ﷻ sets a perfect mindset for us. He reminds us that He created everything from His never-ending mercy, His infinite power, and His all-encompassing knowledge. It is His grace that allows us to exist, and this realization should fill us with gratitude and motivation.

We can try, but we will never truly be able to understand, thank, or praise Him for our existence. Thus, we must become humble before His Greatness.

Key Results from this Mindset

1) Start your day with energy and high morale. Today is a vast canvas, with countless opportunities waiting to be seized.

2) Do what is right, even if others do not. We often look to others as role models, but it is important to remember that you are the best role model for yourself. Strive for self-improvement and excellence.

3) Know that Allah ﷻ is the Source of everything, and He is always with us, nurturing us, guiding us, and rewarding us throughout our lives.

وَتَوَاضَعَتِ الْجَبَابِرَةُ لِهَيْبَتِهِ
Wa tawāḍaʿatil-jabābiratu lihaybatih,
And tyrants fall low in awe of Him,

وَعَنَتِ الْوُجُوهُ لِخَشْيَتِهِ
wa ʿanatil-wujūhu li-khashyatih,
and faces are humbled in fear of Him,

وَانْقَادَ كُلُّ عَظِيمٍ لِعَظَمَتِهِ
wan-qāda kullu ʿaẓīmin li-ʿaẓamatih.
and everything mighty yields to His Mightiness.

فَلَكَ الْحَمْدُ مُتَوَاتِرًا مُتَّسِقًا
Falakal-ḥamdu mutawātiran muttasiqā,
So, to You belongs praise, again and again, well-measured,

وَمُتَوَالِيًا مُسْتَوْسِقًا
wa mutawāliyan mustawsiqā.
and continuously, methodically.

وَصَلَوَاتُهُ عَلَىٰ رَسُولِهِ أَبَدًا

Wa ṣalawātuhu ʿalā Rasūlihi abadā,

And may His blessings be upon His Messenger endlessly,

وَسَلَامُهُ دَائِمًا سَرْمَدًا

Wa salāmuhu dāʾiman sarmadā!

and His salutations (be upon him) everlastingly, eternally!

Further Thoughts

After refocusing your mindset, start your day by praising Allah ﷻ, seeking intercession *(tawassul)*, and sending blessings upon the Prophet ﷺ and his Ahlul Bayt عليهم السلام.

Starting your day with praise is a powerful tool for maintaining a positive mindset. When we praise Allah ﷻ, we also foster gratitude toward ourselves and others. This gratitude helps us recognize our outstanding qualities and encourages us to be thankful to others, regardless of their actions, promoting a positive and respectful attitude toward everyone.

اَللّٰهُمَّ اجْعَلْ أَوَّلَ يَوْمِي هٰذَا صَلَاحًا

Allāhummaj-ʿal awwala yawmī hādhā ṣalāḥā,

O Allah, (please) make the beginning of this day of mine righteous,

وَأَوْسَطَهُ فَلَاحًا

wa awsaṭahu falāḥā,

and its middle prosperous,

وَآخِرَهُ نَجَاحًا

wa ākhirahu najāḥā!

and its end successful!

Goals of the Day

We are asking Allah ﷻ that He enables us to: Begin the day with righteousness, fill the middle of it with prosperity, and bless the end of it with success.

Once you have a vision, then you have established a great goal, so each part of the day matters. Our time is priceless, so we need to set our sights high with lofty goals. Every action should benefit ourselves, others, and most importantly, our Hereafter *(Ākhirah)*.

وَأَعُوذُ بِكَ مِنْ يَوْمٍ اَوَّلُهُ فَزَعٌ

Wa aʿūdhu bika min yawin awwaluhu fazaʿ,

And I seek refuge in You from a day whose beginning is frightful,

وَأَوْسَطُهُ جَزَعٌ

wa awsaṭuhu jazaʿ,

and whose middle is (filled with) anxiety,

وَآخِرُهُ وَجَعٌ

wa ākhiruhu wajaʿ!

and whose end is painful!

Root Causes of Problems

We experience common root causes of failures, thus we want Allah ﷻ to keep us safe.

“O Allah, remove fright from the beginning of the day.”

We do not want to be fearful or hopeless without any reason. For example, you may face considerable risk if you are going to start a new business. You might want to give up even before you start because you are scared. In this case, fear impedes success. If you remove this fear that you have about failing, then you can focus your energy on putting your best effort forward.

“O Allah, remove anxiety from the middle of the day.”

Things that are outside of our control surround us from all over. Thus, we need to focus on those things which are within our control, recognize any anxiety triggers and combat them, and keep our full trust in Allah ﷻ.

“O Allah, remove any pain or regret from the end of the day.”

We do not want to carry any mantras that burden our load: *“I should have..., If only I would have..., I could have...”*

Fear, anxiety, and regret often keep us from achieving success throughout our lives. Thus, we should plan our days well, and persevere to reach our goals to the best of our abilities.

اَللّٰهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ نَذْرٍ نَذَرْتُهُ
Allāhumma innī astaghfiruka li-kulli nadhrin nadhartuh,
O Allah, I seek forgiveness from You for every vow I vowed,

وَلِكُلِّ وَعْدٍ وَعَدْتُهُ
wa li-kulli waʿdin waʿadtuh,
and every promise I made,

وَلِكُلِّ عَهْدٍ عَاهَدْتُهُ
wa li-kulli ʿahdin ʿāhadtuh,
and every pledge I pledged,

ثُمَّ لَمْ أَفِ لَكَ بِهِ
thumma lam afi laka bih.
but then failed to keep them to You.

Our days are filled with actions that involve our duties and promises. These obligations can be divided into three categories.

We make promises, or have duties as follows:

Toward Allah ﷿ – Promises made to Allah ﷿, if fulfilled, can put a person on cloud nine. However, if promises toward Allah ﷿ are not fulfilled, then this can bring about feelings of despondency and a lack of motivation.

Toward other people – Although promises made to people may result in pressures and expectations, they can also bring about a sense of relief and accomplishment when they are fulfilled. We should positively utilize the pressures to fulfill our promises, knowing that it brings joy to others, and a sense of fulfillment to ourselves.

Toward ourselves – When we are not able to fulfill our commitments to ourselves, then it is important to practice self-compassion. This can help us navigate feelings of regret and lack of motivation, and encourage us to make an effort toward self-improvement.

If we do not keep our promises toward Allah ﷿, others, or ourselves, then this will become fuel for the fear, anxiety, and pain we may experience.

وَأَسْأَلُكَ فِي مَظَالِمِ عِبَادِكَ عِنْدِي

Wa asʾaluka fī maẓālimi ʿibādika ʿindī,

And I ask You concerning the complaints of Your servants against me,

فَأَيُّمَا عَبْدٍ مِنْ عَبِيدِكَ

faʾayyumā ʿabdin min ʿabīdik,

if there is a servant from among Your servants,

أَوْ أَمَةٍ مِنْ إِمَائِكَ

aw amatin min imāʾik,

or a bondmaid from among Your bondmaids,

كَانَتْ لَهُ قِبَلِي مَظْلَمَةٌ ظَلَمْتُهَا إِيَّاهُ

kānat lahu qibalī maẓlamatun ẓalamtuhā iyyāh,

who has against me a complaint,

فِي نَفْسِهِ أَوْ فِي عِرْضِهِ

fī nafsihi aw fī ʿirḍih,

because I have wronged them in respect to themself, their reputation,

اَوْ فِي مَالِهِ اَوْ فِي اَهْلِهِ وَوَلَدِهِ

aw fī mālihi aw fī ahlihi wa waladih,

their property, their wife, or their child,

اَوْ غِيبَةٌ اغْتَبْتُهُ بِهَا

aw ghībatun ightabtuhu bihā,

or because of any evil words that I have spoken about them in their absence,

أَوْ تَحَامُلٌ عَلَيْهِ بِمَيْلٍ أَوْ هَوًى

aw taḥāmulun ʿalayhi bi-maylin aw hawā,

or an imposition upon them through inclination, or caprice,

أَوْ اَنَفَةٍ أَوْ حَمِيَّةٍ

aw anafatin aw ḥamiyyah,

or scorn, or zeal,

اَوْ رِيَاءٍ اَوْ عَصَبِيَّةٍ

aw riyāʾin aw ʿaṣabiyyah.

or false show, or bigotry.

Some Solutions

There are two things that can help us keep our promises to Allah ﷻ and others. We should remind ourselves that Allah ﷻ and others have specific rights over us, and we must fulfill these rights unless we want to be held accountable, and face the consequences of not upholding our duties.

The Rights of Allah ﷻ *(Ḥaqqullāh)* – To abide by the rights of Allah ﷻ, we must perform all of our obligations *(wājibāt)*, and refrain from the prohibited things *(muḥarramāt)*. If we do not fulfill our necessary duties, then we are not fulfilling the rights of Allah ﷻ.

The Rights of People (*Ḥaqqunnās*) – To abide by the rights of others, we should treat them with utmost kindness and respect. We should not cross the boundaries of others by complaining, making fun of or mocking people and their actions, wronging or ruining others' reputations, hurting family members, using bad words or language, backbiting others, etc. If we protect the rights of others, then we will also be protecting our own selves.

غَائِبًا كَانَ أَوْ شَاهِدًا

Ghāʾiban kāna aw shāhidā,

Whether they be absent or present,

وَحَيًّا كَانَ أَوْ مَيِّتًا

wa ḥayyan kāna aw mayyitā,

and (whether they are) alive or dead,

فَقَصُرَتْ يَدِي

faqaṣurat yadī,

such that my hand has fallen short,

وَضَاقَ وُسْعِي عَنْ رَدِّهَا إِلَيْهِ

wa ḍāqa wusʿī ʿan raddihā ilayh,

and my capacity is too narrow to make restitution to them,

وَالتَّحَلُّلِ مِنْهُ

wat-taḥalluli minh.

or to annul my obligations to them.

We need to be very vigilant in fulfilling the rights of Allah ﷻ and others. We must refrain from violating any of their rights in any situation. If we can fulfill these rights, then we will not have any problems in this world or the next.

فَأَسْأَلُكَ يَا مَنْ يَمْلِكُ الْحَاجَاتِ
Fa-ʾasʾaluka yā man yamlikul-ḥājāt,
So I ask You, O He who owns all objects of need,

وَهِيَ مُسْتَجِيبَةٌ لِمَشِيَّتِهِ
wa hiya mustajībatun li-mashiyyatih,
which are granted by His will,

وَمُسْرِعَةٌ إِلَى إِرَادَتِهِ
wa musriʿatun ilā irādatih,
and which hasten to His desire,

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
an tuṣalliya ʿalā Muḥammadin wa Āl Muḥammad,
that You bless Muḥammad and the family of Muḥammad,

وَأَنْ تُرْضِيَهُ عَنِّي بِمَا شِئْتَ
wa an turḍiyahu ʿannī bi-mā shiʾt,
and make [the one I have wronged] satisfied with me
in the manner that You will,

وَتَهَبَ لِي مِنْ عِنْدِكَ رَحْمَةً
wa tahaba lī min ʿindika raḥmah,
and gift me mercy from You,

إِنَّهُ لاَ تَنْقُصُكَ الْمَغْفِرَةُ
innahu lā tanquṣukal-maghfirah,
because indeed, forgiveness does not disadvantage You,

وَلاَ تَضُرُّكَ الْمَوْهِبَةُ
wa lā taḍurrukal-mawhibah.
and giving does not have any loss for You.

يَا أَرْحَمَ الرَّاحِمِينَ
Yā Arḥamar-Rāḥimīn!
O the Most Merciful of all those who show mercy!

We start this part of the *duʿāʾ* by asking Allah ﷻ to help us overcome these problems and obstacles, and to help us win the hearts of those we have wronged.

Likewise, we start our day by seeking help from Allah ﷻ, the Source of comfort, beauty, and everything that exists. If we have obstacles, then we should turn to Him. Allah ﷻ will only change our situation once we are ready to change ourselves.

اَللّٰهُمَّ أَوْلِنِي فِي كُلِّ يَومِ اثْنَيْنِ

Allāhumma awlinī fī kulli yawmith-nayn,

O Allah, bestow upon me on every second day (Monday),

نِعْمَتَيْنِ مِنْكَ ثِنْتَيْنِ

niʿmatayni minka thintayn:

two favors from You:

سَعَادَةً فِي أَوَّلِهِ بِطَاعَتِكَ

Saʿādatan fī awwalihi bi-ṭāʿatik,

The felicity to obey You at its beginning,

وَنِعْمَةً فِي آخِرِهِ بِمَغْفِرَتِكَ

wa niʿmatan fī ākhirihi bi-maghfiratik.

and the favor of Your forgiveness at its end.

يَا مَنْ هُوَ الْإِلٰهُ

Yā man huwal-Ilāh,

O He, the One who is God,

وَلَا يَغْفِرُ الذُّنُوبَ سِوَاهُ

wa lā yaghfir-rudh-dhunūba siwāh!

and none other than Whom grants forgiveness for sins!

The Best Actualizations

The best thing we can ask for is a shift in our paradigm. We need to pray to Allah ﷻ that He helps us realize, believe, and practice two things:

Success through Obedience to Him – Real success is obeying Allah ﷻ. Nothing else will ever be as fruitful.

Blessings through the Forgiveness of Allah ﷻ – The ultimate blessing that the Almighty One can bestow upon us is His forgiveness. We ask Allah ﷻ to help us connect strongly with Him, and seek His forgiveness which is a source of hope and reassurance.

We should begin each day with the right mindset, and move on from previous obstacles. Above all else, we should align our goals with what Allah ﷻ wants from us, knowing that this alignment can transform our lives.

Checklist for Monday:

1) Reflect on Allah’s Majesty, His Divinity, and what it means to be His true servant.
2) Start our day in awe of Allah ﷻ, and be consistently humble before Him.
3) Make it a habit to praise Allah ﷻ constantly and purposefully throughout the day.
4) Strive to practice mindfulness at all times.
5) Be conscious of our human emotions, and be ready to face and overcome them.
6) Make it a goal to fulfill our promises, pledges, and vows.
7) Be careful of the rights of Allah ﷻ and others.
8) Acknowledge the wrongs we may have done to others.
9) Seek Allah’s help to correct our wrongs, and soften the hearts of those whom we may have hurt.
10) Begin the day motivated to obey Allah ﷻ.
11) End the day with repentance, asking Allah ﷻ for forgiveness.

Notes & Reflections:

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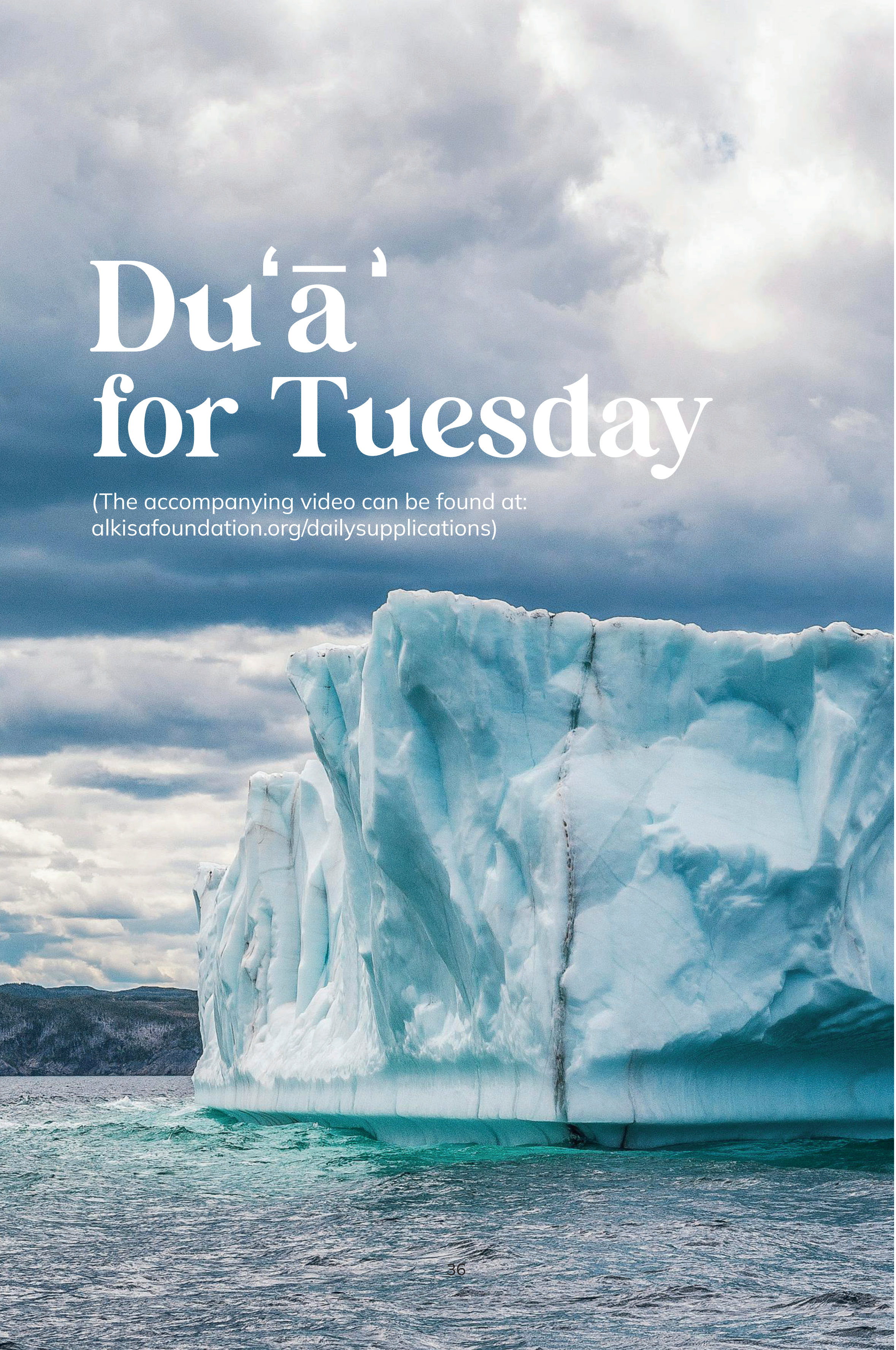

Duʿāʾ for Tuesday

(The accompanying video can be found at:
alkisafoundation.org/dailysupplications)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillāhir Raḥmānir Raḥīm.

In the Name of Allah, the All-Beneficent, the All-Merciful.

اَلْحَمْدُ لِلّٰهِ

Alḥamdulillāh;

All praise is for Allah;

وَالْحَمْدُ حَقُّهُ كَمَا يَسْتَحِقُّهُ حَمْدًا كَثِيرًا

wal-ḥamdu ḥaqquhu kamā yastaḥiqquhu ḥamdan kathīrā!

and praise is His right since He deserves it—abundant praise!

Start this Day with the Right Mindset

Start your day by praising Allah ﷻ. Recognize that He is the only One worthy of praise. Once we begin being grateful to Allah ﷻ, we will also show gratitude to ourselves and others.

وَأَعُوذُ بِهِ مِنْ شَرِّ نَفْسِي

Wa aʿudhu bihi min sharri nafsī,

And I seek refuge in Him from the evil of my soul,

﴿إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي﴾

Innan-nafsa laʾammāratun bis-sūʾi illā mā raḥima Rabbī.

“For surely, the soul commands to evil except those upon whom my Lord has mercy.”

وَأَعُوذُ بِهِ مِنْ شَرِّ الشَّيْطَانِ

Wa aʿudhu bihi min sharrish-Shayṭān,

And I seek refuge in Him from the evil of Satan,

الَّذِي يَزِيدُنِي ذَنْبًا إِلَى ذَنْبِي

al-ladhī yazīdunī dhanban ilā dhanbī,

who adds sins to my sin,

وَأَحْتَرِزُ بِهِ مِنْ كُلِّ جَبَّارٍ فَاجِرٍ وَسُلْطَانٍ جَائِرٍ
وَعَدُوٍّ قَاهِرٍ

wa aḥtarizu bihi min kulli jabbārin fājirin wa sulṭānin jāʾirin wa ʿaduwwin qāhir.

and I seek protection with Him from every wicked tyrant, and unjust ruler, and conquering enemy.

Root Causes of Problems

In order for us to truly understand and navigate our circumstances, we must first recognize our enemies. This enlightenment is the first step toward overcoming them.

We have three main enemies:

Inner Lower Desires – The inner lower, corporeal desires, and our *nafs,* are powerful forces within us. However, we possess an incredible ability to control our minds and hearts, and respond in a level-headed and righteous manner. This self-control empowers us to overcome the inclinations of the lower self, thereby triumphing over our inner enemy.

Outer *Shayṭān* – The external Satan *(Shayṭān)* is Iblīs, and he has a weak hold over us. However, he will trap us by making ugly things appear beautiful, and falsehoods look true. He causes doubts and suspicions in our hearts through his whisperings (known as *waswasa* in Arabic). He employs every possible means to trap us so that we sin more and more to cover up our initial or minor sin. This is the power of *Shayṭān*.

Our environment – The world we live in is filled with oppression. We must create distance between us and the oppressors of this world. We should be cautious of who and what we surround ourselves with.

اَللّٰهُمَّ اجْعَلْنِي مِنْ جُنْدِكَ

Allāhummaj-ʿalnī min jundik,

O Allah, place me among Your troops,

فَإِنَّ جُنْدَكَ هُمُ الْغَالِبُونَ

faʾinna jundaka humul-ghālibūn,

for Your troops—they are the victorious ones,

وَاجْعَلْنِي مِنْ حِزْبِكَ

waj-ʿalnī min ḥizbik,

and place me in Your party,

فَإِنَّ حِزْبَكَ هُمُ الْمُفْلِحُونَ

faʾinna ḥizbaka humul-mufliḥūn,

for Your party—they are the prosperous ones,

وَاجْعَلْنِي مِنْ أَوْلِيَائِكَ

waj-ʿalnī min awliyāʾik,

and place me among Your friends,

فَإِنَّ أَوْلِيَائَكَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

faʾinna awliyāʾaka lā khawfun ʿalayhim wa lā hum yaḥzanūn.

for Your friends—no fear shall be upon them, nor shall they experience sorrow.

Some Solutions

There are three components of God-consciousness that will guide us toward success:

1) **Being aligned with God-conscious people** is a beacon of inspiration. We aspire to be among the true believers (*muttaqīn*), and to achieve this, we should surround ourselves with like-minded individuals. These people - who are on the same journey of self-improvement - will encourage us and serve as a guiding light on the Straight Path.

2) **Being part of a God-conscious organization and community** is a powerful tool on our path to success. With their strong foundation and vision, these entities provide the necessary support and empowerment for us to succeed. Establishing a support system within these communities is crucial, as it holds us accountable, and will encourage personal growth.

3) **Seeking guidance from God-conscious leaders** is another crucial aspect of our journey toward success. True leaders, such as the Prophets﵇ and Imāms﵇, play a significant role in guiding us toward Allah ,﷾ and should be looked up to for inspiration in our daily lives.

اَللّٰهُمَّ اَصْلِحْ لِي دِينِي

Allāhumma aṣ-liḥ lī dīnī,

O Allah, set right for me my religion,

فَإِنَّهُ عِصْمَةُ أَمْرِي

faʾinnahu ʿiṣmatu amrī;

for it is the preserving tie of my affair;

وَأَصْلِحْ لِي آخِرَتِي

wa aṣliḥ lī Ākhiratī,

and set right for me my Hereafter,

فَإِنَّهَا دَارُ مَقَرِّي
faʾinnahā dāru maqarrī,
for it is the abode of my permanent lodging,

وَإِلَيْهَا مِنْ مُجَاوَرَةِ اللِّئَامِ مَفَرِّي
wa ilayhā min mujāwaratil-liʾāmi mafarrī.
and to it I flee from the neighborhood of the vile.

وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ
Waj-ʿalil-ḥayāta ziyādatan lī fī kulli khayr,
And make life an increase for me in every good,

وَالْوَفَاةَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ
wal-wafāta rāḥatan lī min kulli sharr.
and (make) death a relief for me from every evil.

Some Ways to Become God-conscious

Attaining the correct understanding of our religion – It is dangerous to act upon religion with an inaccurate understanding of it. For instance, Ibn Muljam struck Imām ʿAlī ؑ even though he was not a disbeliever. He was a Muslim who had deviated from the right path of the Prophet ﷺ and fell into misguided beliefs because his understanding of religion was not properly rooted. Thus, we must constantly purify our intentions and strengthen our knowledge of the true tenants of religion as taught by Prophet Muḥammad ﷺ and his Ahlul Bayt ؑ.

Strengthening our religion – We do not want to stray from the Right Path or weaken our faith. Thus, we must constantly ask Allah ﷻ to help us adhere to those things that will strengthen faith. May Allah ﷻ help us maintain our submission to Him, and hold fast to the true tenants of religion until our last breath.

Possessing a holistic vision – We need to think long term, way beyond our daily to-do list, and work toward achieving lofty goals in this world and the Hereafter. It is crucial to align our goals in this world with those that will benefit us in the Hereafter, as this alignment will give us a sense of purpose and focus. Time passes us by very quickly, and we will really regret it if we do not take advantage of it during our time on earth.

Working for our Hereafter – We should strive hard and do everything sincerely for the sake of Allah ﷻ. Making Allah ﷻ the central focus of all that we do will help us to be in a continuous state of working toward the Hereafter. This constant commitment and dedication to our faith will ultimately lead us to the best results. May the Almighty One give us the strength to optimize our outcomes and be successful in all of our efforts.

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ

Allāhumma ṣalli ʿalā Muḥammadin Khātamin-Nabiyyīn,

O Allah, send blessings upon Muḥammad, the Seal of the Prophets,

وَتَمَامِ عِدَّةِ الْمُرْسَلِينَ

wa tamāmi ʿiddatil-Mursalīn,

and the completion of the number of the Messengers,

وَعَلَىٰ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَأَصْحَابِهِ الْمُنْتَجَبِينَ

wa ʿalā Ālihiṭ-ṭayyibīnaṭ-ṭāhirīna; wa aṣḥābihil-muntajabīn.

and upon his family, the good, the pure; and upon his chosen companions.

The Best Partnerships

We want to be on par with all of the Prophets ﵈, especially the final Messenger, Prophet Muḥammad ﷺ and his Ahlul Bayt ﵈. In addition, we want to attach ourselves to the faithful companions of these Divine leaders and the righteous believers. The best of people are those who follow the Prophet ﷺ and his Ahlul Bayt ﵈.

وَهَبْ لِي فِي الثُّلَاثَاءِ ثَلَاثًا

Wa hab lī fith-thulāthāʾi thalāthā:

And give me on this third day (Tuesday), three things:

لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ

Lā tadaʿ lī dhanban illā ghafartah,

Leave no sin for me unless You forgive it,

وَلَا غَمًّا إِلَّا أَذْهَبْتَهُ

wa lā ghamman illā adh-habtah,

no grief unless You take it away,

وَلَا عَدُوًّا إِلَّا دَفَعْتَهُ

wa lā ʿaduwwan illā dafaʿtah.

and no enemy unless You repel them.

Tools for Our Kit

The most powerful tool we can wield is forgiveness *(tawbah)*. It is a transformative force that can change the trajectory of our lives. Allah ﷻ is All-Forgiving; and we too, need to embody this attribute daily. We can change our lives profoundly by constantly seeking Allah’sﷻ forgiveness for our countless shortcomings.

Another essential tool is self-care. We need to pay special attention to our psycho-social well-being. In order to do this, we must address challenges and focus on all aspects of our well-being, such as emotional, spiritual, and psychological health.

An overlooked tool is protection from enemies or people who wish to harm us. Enemies come in all shapes and forms–both apparent and hidden. May Allah ﷻ protect us from all of our enemies which may come in any form.

بِبِسْمِ اللهِ خَيْرِ الْأَسْمَاءِ

Bi-bismillāhi khayril-Asmāʾ,

By the Name of Allah, the best of the Names,

بِسْمِ اللهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ

Bismillāhi Rabbil-arḍi was-samāʾ,

In the Name of Allah, the Lord of the earth and the heaven,

أَسْتَدْفِعُ كُلَّ مَكْرُوهٍ أَوَّلُهُ سَخَطُهُ

astadfiʿu kulla makrūhin awwaluhu sakhaṭuh,

I seek to repulse every hateful thing, the first of which is His anger,

وَأَسْتَجْلِبُ كُلَّ مَحْبُوبٍ أَوَّلُهُ رِضَاهُ

wa astajlibu kulla maḥbūbin awwaluhu riḍah.

and I seek to attract every commendable thing,
the first of which is His good pleasure.

فَاخْتِمْ لِي مِنْكَ بِالْغُفْرَانِ

Fakhtim lī minka bil-ghufrān,

So, seal me with forgiveness from You,

يَا وَلِيَّ الْإِحْسَانِ

Yā Waliyyal-Iḥsān!

O Guardian of Kindness!

Power of the Almighty

Our secret weapon is the power of the All-Powerful.

With this power, all adverse situations and their effects will be repelled from us.

With this power, all positive situations and their effects will be drawn to us.

With this power, we can achieve Allah’s pleasure *(riḍwān)* and His forgiveness *(ghufrān)*.

Checklist for Tuesday:

1) Make a conscious effort to say *alḥamdulillāh* (all praise belongs to Allah) throughout the day— it is one of the best supplications!
2) Be aware of the dangers posed by the ‘Commanding or Lower Self’ *(Nafsul Ammārah).*
3) At the end of the day, congratulate yourself if you did not commit any sins; but also be prepared to take accountability for the sins you may have committed.
4) Reflect on who or what your enemies might be, and know that you have the strength and support from Allah ﷻ to stand up against them.
5) Remind yourself that prosperity and victory are only with the God-conscious.
6) Make it a point to invest in your permanent abode (the Hereafter - *Ākhirah)*.
7) Understand that sins and grief burden the soul. Ask Allah ﷻ to remove them from you.
8) Supplicate to Allah ﷻ, asking Him to alleviate our difficulties, protect us from any evil, and help us overcome our shortcomings.
9) Know which actions displease Allah ﷻ, and consciously strive to avoid them.
10) Focus on positivity, and use it to aid you in earning the pleasure of Allah ﷻ.
11) Acknowledge that Allah ﷻ is All-Kind, and reflect on His kindness to us.

Notes & Reflections:

Notes & Reflections:

Du‘ā’ for Wednesday

(The accompanying video can be found at:
alkisafoundation.org/dailysupplications)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillāhir Raḥmānir Raḥīm.

In the Name of Allah, the All-Beneficent, the All-Merciful.

اَلْحَمْدُ لِلّٰهِ الَّذِي جَعَلَ اللَّيلَ لِبَاسًا

Alḥamdulillāhil-ladhī jaʿalal-layla libāsā,

All praise be to Allah Who appointed the night to be a garment,

وَالنَّوْمَ سُبَاتًا

wan-nawma subātā,

and sleep for rest,

وَجَعَلَ النَّهَارَ نُشُورًا

wa jaʿalan-nahāra nushūrā.

and day, a time to work and make efforts.

Start this Day with the Right Mindset

Let us begin our day with a profound understanding of the unique blessings of day and night. How can we use this divine division to structure our time and priorities?

The fact that we wake up from sleep is a huge blessing. Our entire life is a blessing, so what will we do with this time that Allah ﷻ has gifted us? Let us use it to serve Him and humanity, and to fulfill our purpose in this world.

The best thing we can pray for is nearness to Allah ﷻ. His proximity is our ultimate goal. The more work and effort we put in, the higher our status will be, and thus the closer we can become to Him. This is our inspiration, and our hope.

لَكَ الْحَمْدُ أَنْ بَعَثْتَنِي مِنْ مَرْقَدِي

Lakal-ḥamdu an baʿathtanī min marqadī,

To You belongs all praise, for You make me come out of deep sleep every day,

وَلَوْ شِئْتَ جَعَلْتَهُ سَرْمَدًا

wa law shiʾta jaʿaltahu sarmadā,

and had You willed, You would have made it everlasting,

حَمْدًا دَائِمًا لَا يَنْقَطِعُ اَبَدًا

ḥamdan dāʾiman lā yanqaṭiʿu abadā,

an endless praise that will never be cut off,

وَلَا يُحْصِي لَهُ الخَلَائِقُ عَدَدًا

wa lā yuḥṣī lahul-khalāʾiqu ʿadadā!

and whose numbers the creatures can never count!

Our Life's Goal and Purpose

Everything exists because of Allah ﷻ, and nothing can exist without Him. How can our praise of Him have a limit when He has no limit?

اَللّٰهُمَّ لَكَ الْحَمْدُ أَنْ خَلَقْتَ فَسَوَّيْتَ

Allāhumma lakal-ḥamdu an khalaqta fa-sawwayt,

O Allah, to You belongs all praise, for You created, then fashioned,

وَقَدَّرْتَ وَقَضَيْتَ

wa qaddarta wa qaḍayt,

then ordained and decreed,

وَأَمَتَّ وَأَحْيَيْتَ

wa amatta wa aḥyayt,

and gave death and bestowed life,

وَأَمْرَضْتَ وَشَفَيْتَ

wa amraḍta wa shafayt,

and gave (tested with) illness and granted healing,

وَعَافَيْتَ وَأَبْلَيْتَ

wa ʿāfayta wa ablayt,

and granted well-being and (tested through) affliction,

وَعَلَى الْعَرْشِ اسْتَوَيْتَ

wa ʿalal-ʿarshis-tawayt,

and You are established on the throne,

وَ عَلَى الْمُلْكِ احْتَوَيْتَ

wa ʿalal-mulkiḥ-tawayt!

and You have encompassed the Kingdom!

Contemplate the nurturing nature of Allah ﷻ. All sense of well-being goes back to Him. Divine care is from Him, and His source never diminishes. Thus, divine care can never be diminished.

اَدْعُوكَ دُعَاءَ مَنْ ضَعُفَتْ وَسِيلَتُهُ
Adʿūka duʿāʾa man ḍaʿufat wasīlatuh,
I supplicate You with the supplication of one whose mediation is weak,

وَانْقَطَعَتْ حِيلَتُهُ
wan-qaṭaʿat ḥīlatuh,
and whose stratagems have been cut off,

وَاقْتَرَبَ أَجَلُهُ
waq-taraba ajaluh,
and whose term has drawn near,

وَتَدَانَىٰ فِي الدُّنْيَا أَمَلُهُ
wa tadānā fid-dunyā amaluh,
and whose expectation from this world has shrunk,

وَاشْتَدَّتْ إِلَىٰ رَحْمَتِكَ فَاقَتُهُ
wash-taddat ilā raḥmatika fāqatuh,
and whose neediness for Your mercy has intensified,

وَعَظُمَتْ لِتَفْرِيطِهِ حَسْرَتُهُ
wa ʿaẓumat li-tafrīṭihi ḥasratuh,
and whose remorse for one's neglect has become great,

وَكَثُرَتْ زَلَّتُهُ وَعَثْرَتُهُ
wa kathurat zallatuhu wa ʿathratuh,
and whose slips and stumbles have become many,

وَخَلُصَتْ لِوَجْهِكَ تَوْبَتُهُ
wa khaluṣat li-wajhika tawbatuh.
and whose repentance is devoted sincerely for Your sake.

We know that Allah ﷻ is our Lord *(Rabb)*, and we depend entirely on Him.

We plan our worldly and financial lives with much thought and care. For instance, we invest in retirement, savings, and investment accounts. However, how much do we plan for our life after death? What about our investments for the Hereafter? We place greater expectations in this world rather than in the next. It is crucial that we shift our focus and commit to planning for our life after death, just as we do for our worldly affairs.

It is also very important that we recenter ourselves to what truly matters: Allah's pleasure and His mercy. The Qurʾān begins with Allah's mercy, *Bismillāhir Raḥmānir Raḥīm*—In the Name of Allah, the All-Beneficent, the All-Merciful, a constant reminder of its profound significance. However, we must also understand that mercy *(raḥmah*) is not independent of justice. His mercy is intricately intertwined with His justice, and we cannot fully comprehend one without the other. This Divine balance—where mercy and justice are not separate entities, but two sides of the same coin, working in perfect harmony—is a source of enlightenment and reassurance of our faith.

فَصَلِّ عَلَىٰ مُحَمَّدٍ
Fa-ṣalli ʿalā Muḥammad,
So, bless Muḥammad,

خَاتَمِ النَّبِيِّينَ
Khātamin-Nabiyyīn,
the Seal of the Prophets,

وَعَلَىٰ أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ
wa ʿalā Ahli Baytihiṭ-ṭayyibīnaṭ-ṭāhirīn,
and his Household, the good, the pure,

وَارْزُقْنِي شَفَاعَةَ مُحَمَّدٍ
war-zuqnī shafāʿata Muḥammad,
and provide me with the intercession of Muḥammad,

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
Ṣallallāhu ʿalayhi wa Ālih,
may Allah bless him and his family,

وَلَا تَحْرِمْنِي صُحْبَتَهُ

wa lā taḥrimnī ṣuḥbatah.

and deprive me not of his companionship.

إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

Innaka anta Arḥamur-Rāḥimīn!

Surely, You are the Most Merciful of all those who show mercy!

The Ahlul Bayt ﵇ are not just guides, but they are our partners on our path to success. They stand with us, ready to help us on our journey, and guide us in resolving our problems along the way. *"O Allah, we need the Prophets, and the Ahlul Bayt ﵇. We want to pair ourselves with them to benefit from their guidance, presence, and companionship. Please strengthen my connection to them."*

اَللّٰهُمَّ اقْضِ لِي فِي الْأَرْبِعَاءِ اَرْبَعًا

Allāhummaq-ḍi lī fil-arbiʿāʾi arbaʿā:

O Allah, decree for me on this fourth day (Wednesday) four things:

إِجْعَلْ قُوَّتِي فِي طَاعَتِكَ

Ijʿal quwwatī fī ṭāʿatik,

Make me strong in (my) obedience to You,

وَنَشَاطِي فِي عِبَادَتِكَ

wa nashāṭī fī ʿibādatik,

and be active in worshiping You,

وَرَغْبَتِي فِي ثَوَابِكَ

wa raghbatī fī thawābik,

and be desirous for Your reward,

وَزُهْدِي فِيمَا يُوجِبُ لِي أَلِيمَ عِقَابِكَ

wa zuhdī fīmā yūjibu lī alīma ʿiqābik.

and abstinent from that which would make Your painful punishment incumbent upon me.

إِنَّكَ لَطِيفٌ لِمَا تَشَاءُ

Innaka Laṭīfun limā tashāʾ!

Surely, You are Ever-Gentle to whomever You wish!

Tools for Success

To aid us on our journey toward Allah ﷻ, we should ask Him for four tools:

1) **Obedience** – We want to dedicate all our strength to His obedience.
2) **Worship** – A powerful tool that brings us closer to Allah ﷻ. Every second spent in prayer or actions which please Allah ﷻ are steps toward His rewards. Being punctual and enthusiastic in our worship can energize our devotion, and strengthen our bond with the Almighty.
3) **Desire to attain Allah's proximity and His rewards** – Our desires should revolve around Allah ﷻ and seeking His proximity.
4) **Detachment from this world *(dunyā)*** – We should try to separate ourselves from whatever will bring about chastisement and pain.

Checklist for Wednesday:

1) Praise Allah ﷻ for the blessings that we unconsciously use every day, and cannot live without.
2) Appreciate Allah's magnificent system of creation.
3) Make the most of this day that you have been given. See it as a chance for redemption.
4) Perform the best of actions today, knowing that you are not guaranteed tomorrow, and acknowledge that life, death, health, and healing are all in Allah's hands.
5) Strive for sincerity in repentance.
6) Know that you will stumble and slip on your journey to Allah ﷻ, but make it your goal to persevere.
7) Strive to be worthy of the intercession of the Ahlul Bayt عليهم السلام.
8) Be motivated in your worship and obedience to Allah ﷻ.
9) Be firm in avoiding actions that bring about Divine punishment.
10) Believe in yourself and know that you are capable of achieving your goals and fulfilling your responsibilities as a believer.

Notes & Reflections:

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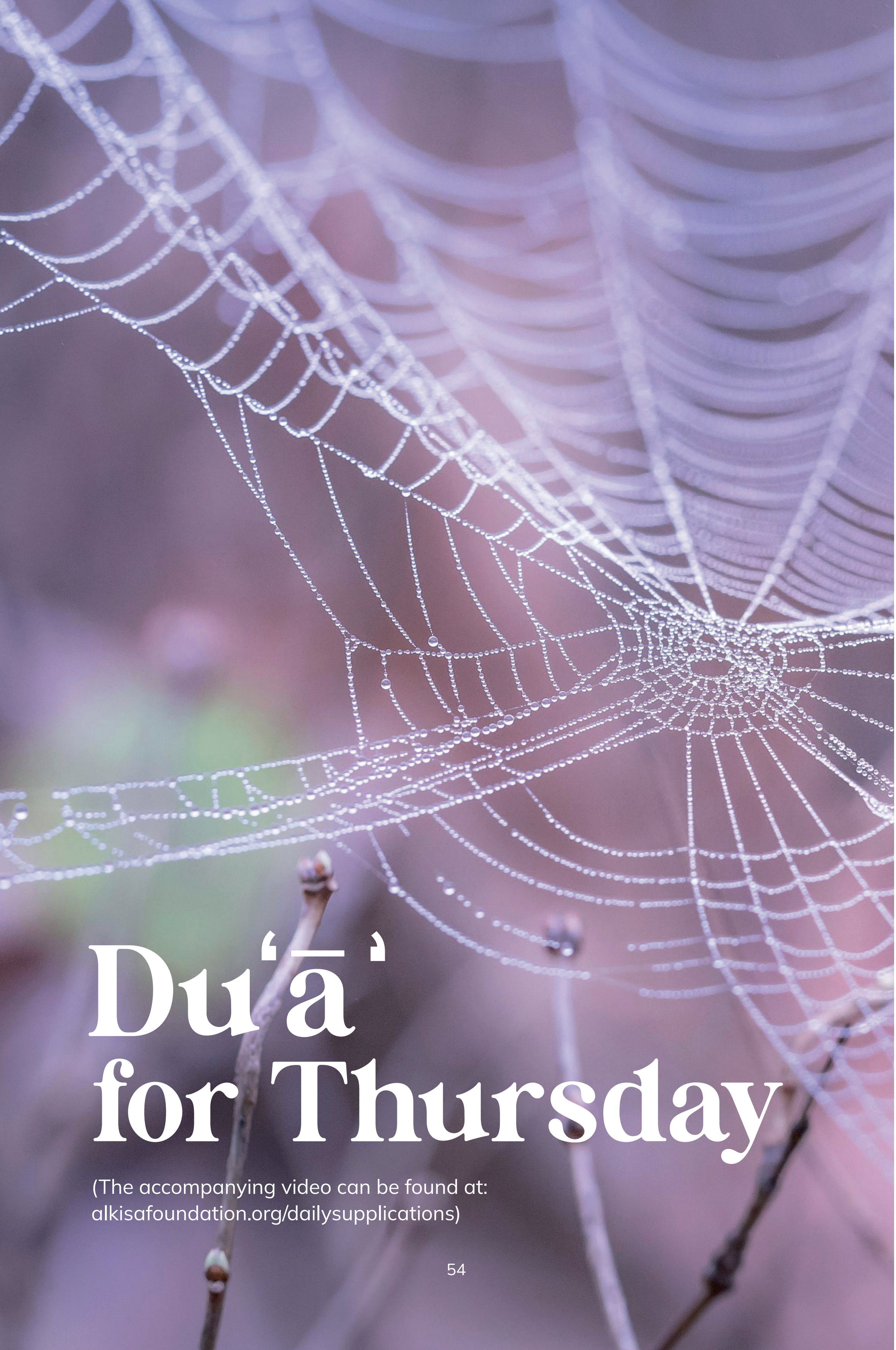


Du‘ā’ for Thursday

(The accompanying video can be found at:
alkisafoundation.org/dailysupplications)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillāhir Raḥmānir Raḥīm.

In the Name of Allah, the All-Beneficent, the All-Merciful.

اَلْحَمْدُ لِلّٰهِ الَّذِي أَذْهَبَ اللَّيْلَ مُظْلِمًا بِقُدْرَتِهِ

Alḥamdulillāhil-ladhī adh-habal-layla muẓliman bi-qudratih,

All praise be to Allah Who has taken away
the shadowy night by His power,

وَجَاءَ بِالنَّهَارِ مُبْصِرًا بِرَحْمَتِهِ

wa jāʾa bin-nahāri mubṣiran bi-raḥmatih,

and brought the sight-giving day through His mercy,

وَكَسَانِي ضِيَاءَهُ وَآتَانِي نِعْمَتَهُ

wa kasānī ḍiyāʾahu wa ātānī niʿmatah.

and He has clothed me in its brightness and given me its favor.

اَللّٰهُمَّ فَكَمَا أَبْقَيْتَنِي لَهُ فَأَبْقِنِي لِأَمْثَالِهِ

Allāhumma fakamā abqaytanī lahu faʾabqinī li-amthālih,

O Allah, just as You have spared me for this day,
so also spare me for similar days to come,

وَصَلِّ عَلَى النَّبِيِّ مُحَمَّدٍ وَآلِهِ

wa ṣalli ʿalan-Nabiyyi Muḥammadin wa Ālih.

so bless the Prophet, Muḥammad, and his family.

Start this Day with the Right Mindset

Begin your day by acknowledging the distinct blessings of the day and night. Each period carries its own unique benefits that we should be mindful of. What are some of these specific blessings that the day and night bring?

Reflect on Allah's power and mercy as demonstrated in His creation of the day and night. Express gratitude to Himﷻ for the abundant bounties that He has bestowed upon us. We are created from His mercy and are constantly surrounded by it. Despite our unworthiness, He continues to shower us with His limitless compassion and grace.

Recognize the time which He has provided us with during the day and night, and the tools and blessings He has equipped us with. This will allow us to actualize our potential. Allah ﷻ has given us life and blessed us with the ability to wake up from our sleep. '

“O Allah, give us a long life so we can be more productive in preparing for the Hereafter.”

We forever need Divine providence *(tawfīq)* from Allah ﷻ, and the blessings of the Ahlul Bayt عليهم السلام.

وَلاَ تَفْجَعْنِي فِيهِ وَفِي غَيْرِهِ

Wa lā tafjaʿnī fīhi wa fī ghayrih,

And do not torment me in it (on this day), or on any other (day),

مِنَ اللَّيَالِي وَالْأَيَّامِ

minal-layālī wal-ayyām,

during the nights and the days,

بِارْتِكَابِ الْمَحَارِمِ

birtikābil-maḥārim,

by my commitment of unlawful acts,

وَاكْتِسَابِ الْمَآثِمِ

waktisābil-maʾāthim,

and clothing myself in sins,

وَارْزُقْنِي خَيْرَهُ

warzuqnī khayrah,

and provide me with its good,

وَخَيْرَ مَا فِيهِ

wa khayra mā fīh,

and the good of all within it,

وَخَيْرَ مَا بَعْدَهُ

wa khayra mā baʿdah,

and the good of everything after it,

وَاصْرِفْ عَنِّي شَرَّهُ

waṣrif ʿannī sharrah,

and turn away from me its evil,

وَشَرَّ مَا فِيهِ

wa sharra mā fīh,

and the evil of all within it,

وَشَرَّ مَا بَعْدَهُ

wa sharra mā baʿdah!

and the evil of everything after it!

Facing Reality

In order to achieve beauty and goodness, we must perform our responsibilities, and stay away from certain things, such as the following:

Unlawful Actions – We face many battles between ourselves, other people, and sometimes even society. Eating prohibited *(ḥarām)* foods, mistreating others, forgoing our daily worship, etc., are all examples of unlawful acts that distract us from Allah's beauty. These actions not only take us away from the beauty of Allah ﷻ, but they also have a detrimental effect on our souls—diminishing both our inner beauty and outward goodness.

Sins – When we commit a sin, generations after us may have to suffer the consequences for these actions. This is a heavy burden that we must bear, and it underscores the importance of establishing a strong foundation of faith *(īmān)*—both for ourselves and future generations. When we commit a sin, it is crucial that we run to Allah ﷻ with heavy hearts, and beg for His forgiveness, as this is the only way to lighten the burden of our sins.

Evil – If we turn to Allah ﷻ, then He will keep us safe from all of the evil that we may be currently faced with or that may come up in the future. We can always rely on this promise of protection and security. Moreover, He will bless us with goodness now, increase the bounties we are experiencing, and give us more blessings in the future.

اَللّٰهُمَّ إِنِّي بِذِمَّةِ الْإِسْلامِ أَتَوَسَّلُ إِلَيْكَ

Allāhumma innī bi-dhimmatil-Islāmi atawassalu ilayk.

O Allah, by the protective cover of Islam, I seek mediation with You.

وَبِحُرْمَةِ الْقُرآنِ أَعْتَمِدُ عَلَيْكَ

Wa bi-ḥurmatil-Qurʾāni aʿtamidu ʿalayk,

And by the sanctity of the Qurʾān, I depend on You,

وَبِمُحَمَّدٍ الْمُصْطَفَىٰ

wa bi-Muḥammadinil-Muṣṭafā,

and by Muḥammad, the chosen one,

صَلَّ اللهُ عَلَيْهِ وَآلِهِ

ṣallallāhu ʿalayhi wa Ālih,

may Allah bless him and his family,

أَسْتَشْفِعُ لَدَيْكَ

astashfiʿu ladayk.

I seek intercession with You.

فَاعْرِفِ اللّٰهُمَّ ذِمَّتِي

Faʿrifil-lāhumma dhimmatī,

So, recognize my protective cover,

اَلَّتِي رَجَوْتُ بِهَا قَضَاءَ حَاجَتِي

allatī rajawtu bihā qaḍāʾa ḥājatī,

by which I hope my need will be granted,

يَا أَرْحَمَ الرَّاحِمِينَ

Yā Arḥamar-Rāḥimīn!

O the Most Merciful of all those who show mercy!

Some Solutions

In order to separate ourselves from unlawful actions, vile sins, and various evils, there are specific solutions we can depend on:

Complete Submission to Allah سبحانه وتعالى – Our every action needs to be an act of complete obedience to the Almighty. Our faith will only strengthen when we practice complete submission to Him.

***Tawassul* (Intercession) of the Noble Qurʾān** – The Qurʾān must be our guiding light. It was revealed to illuminate our way to the Right Path *(Ṣirāṭul Mustaqīm)*, which leads us to Allah سبحانه وتعالى.

***Tawassul* (Intercession) of the Prophet ﷺ and His Family** – Prophet Muḥammad ﷺ and his family, the Ahlul Bayt عليهم السلام, are our guides. They are the embodiment of the teachings of Islam, and we need to connect to them through adherence to and faith in their teachings.

Seeking the Mercy of Allah سبحانه وتعالى – It is vital to always strive to stay on the Right Path of Islam, but we are all prone to falter sometimes. As fallible and imperfect beings, we can find profound reassurance in the mercy of the Almighty. When we seek out His assistance, then His perfection will guide our self-improvement, and give us hope and comfort in every aspect of our lives.

اَللّٰهُمَّ اقْضِ لِي فِي الْخَمِيسِ خَمْسًا

Allāhummaq-ḍi lī fil-khamīsi khamsā,

O Allah, decree for me on this fifth day (Thursday), five things,

لاَ يَتَّسِعُ لَهَا إِلاَّ كَرَمُكَ

lā yattasiʿu lahā illā karamuk,

which none can embrace except Your generosity,

وَلاَ يُطِيقُهَا إِلاَّ نِعَمُكَ

wa lā yu-ṭīquhā illā niʿamuk:

and none can support except Your favors:

سَلامَةً أَقْوَىٰ بِهَا عَلَىٰ طَاعَتِكَ

Salāmatan aqwā bihā ʿalā ṭāʿatik,

Health through which I may have the strength to obey You,

وَعِبَادَةً أَسْتَحِقُّ بِهَا جَزِيلَ مَثُوبَتِكَ

wa ʿibādatan asta-ḥiqqu bihā jazīla mathūbatik,

and worship by which I may deserve Your plentiful reward,

وَسَعَةً فِي الْحَالِ مِنَ الرِّزْقِ الْحَلالِ

wa saʿatan fil-ḥāli minar-rizqil-ḥalāl,

and plenty in my state through lawful provisions,

وَ أَنْ تُؤْمِنَنِي فِي مَوَاقِفِ الْخَوْفِ بِأَمْنِكَ

wa an tuʾminanī fī mawāqifil-khawfi bi-amnik,

and that You make me secure in the places of fear through Your security,

وَتَجْعَلَنِي مِنْ طَوَارِقِ الْهُمُومِ وَالْغُمُومِ فِي حِصْنِكَ

wa tajʿalanī min ṭawāriqil-humūmi wal-ghumūmi fī ḥiṣnik.

and place me in Your fortress against the striking of worries and sorrows.

On this day of the week, we ask Allah ﷻ for four tools of success. We humbly beseech Him to:

1) Grant us good health, strength, and wealth that can be used for His obedience. We acknowledge that these blessings are solely from Him, and we seek to utilize them in submission to His will.

2) Instill sincerity in our worship to help us attain lasting and heavenly rewards. Purify our acts of worship so that they are only for Him and Him alone.

3) Enable us to use our creativity and talent to seek lawful *(ḥalāl)* and pure *(ṭayyib)* providence. We also ask Him for the ability to use our collective creativity and talent to foster solutions for local and global problems.

4) Protect us and give us security from all that we fear. Secure us from the fears that can lead to our destruction. Sometimes, we forfeit opportunities, or waste our time or talents because we fear failure or venturing out in a new direction.

صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ

Ṣalli ʿalā Muḥammadin wa Ālih,

Bless Muḥammad and his family,

وَاجْعَلْ تَوَسُّلِي بِهِ شَافِعًا

wajʿal tawassulī bihi shāfiʿā,

and make my mediation with him a fruitful intercession,

يَوْمَ الْقِيَامَةِ نَافِعًا

Yawmal-Qiyāmati nāfiʿā.

on the Day of Resurrection (when) it will be beneficial.

إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

Innaka anta Arḥamur-Rāḥimīn!

Surely, You are the Most Merciful of all those who show mercy!

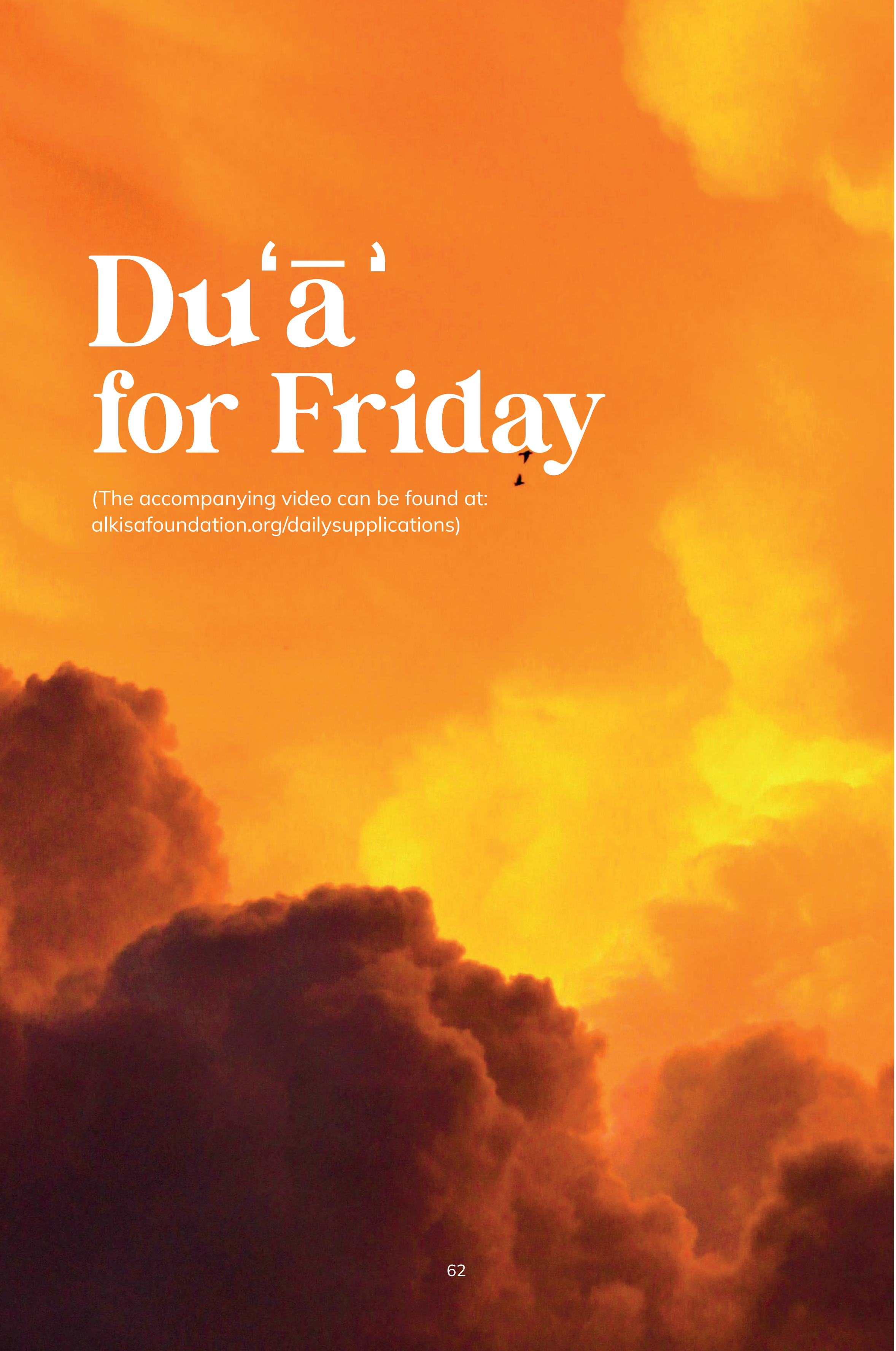
We must connect ourselves with the Ahlul Bayt عليهم السلام if we want to succeed in this life and the next. We need their spiritual support in every circumstance. If we invest in the best company, then we cannot fall into spiritual bankruptcy. The Ahlul Bayt عليهم السلام are a guaranteed and secure source of salvation.

Checklist for Thursday:

1) Thank Allah ﷻ for this day that He bestowed upon you, and all of the blessings which come with it.
2) Ground yourself by sending salutations *(ṣalawāt)* on the Noble Prophet ﷺ and his Ahlul Bayt عليهم السلام.
3) Do not tarnish your day by committing unlawful acts for fleeting gains.
4) Do not ask Allah ﷻ to only bestow good on you on this day, but rather that you can be a source of goodness for yourself and others.
5) Hold fast to your faith in Allah ﷻ, and your belief in His Divine qualities.

6) Make the Noble Qurʾān and its guidance central in your life.
7) Acknowledge the power of intercession through the Ahlul Bayt ﵈ and its benefits to you.
8) Show gratitude to Allah ﷻ for His countless blessings, your good health, sustenance, and security.
9) When worries and anxiety invade your life, then fortify yourself through your faith and reliance on Allah ﷻ.
10) Make preparations to stand before Allah ﷻ on the Day of Judgment which is a continuous reality.

Notes & Reflections:



Du‘ā’ for Friday

(The accompanying video can be found at: alkisafoundation.org/dailysupplications)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillāhir Raḥmānir Raḥīm.

In the Name of Allah, the All-Beneficent, the All-Merciful.

أَلْحَمْدُ لِلّٰهِ الْأَوَّلِ قَبْلَ الْإِنْشَاءِ وَالْإِحْيَاءِ

Alḥamdulillāhil-Awwali qablal-inshāʾi wal-iḥyāʾ,

All praise belongs to Allah, the First before the bringing forth and the giving of life,

وَالْآخِرِ بَعْدَ فَنَاءِ الْأَشْيَاءِ

wal-Ākhiri baʿda fanāʾil-ashyāʾ,

and the Last after the annihilation of all things,

اَلْعَلِيمِ الَّذِي لَا يَنْسَىٰ مَنْ ذَكَرَهُ

al-ʿAlīmil-ladhī lā yansā man dhakarah,

the All-Knowing Who forgets not the one who remembers Him,

وَلَا يَنْقُصُ مَنْ شَكَرَهُ

wa lā yanquṣu man shakarah,

and decreases not for the one who thanks Him,

وَلَا يُخَيِّبُ مَنْ دَعَاهُ

wa lā yukhayyibu man daʿāh,

and disappoints not the one who supplicates to Him,

وَلَا يَقْطَعُ رَجَاءَ مَنْ رَجَاهُ

wa lā yaqṭaʿu rajāʾa man rajāh!

and cuts not off the hope of the one who hopes in Him!

Start this Day with the Right Mindset

Begin the day of Friday with the mindset that Allah ﷻ is our Creator. On a day-to-day basis, we deal with others in creation, while navigating their wants and desires, as well as our own. However, our ultimate goal should be seeking the pleasure and approval of Allah ﷻ over that of anything and anyone else. We may sometimes be afraid of acting in a certain way in the presence of our spouses or colleagues, but we must replace this mindset with a more profound one. No matter who is around us, we must always think about whether or not Allah ﷻ is pleased with our actions.

Allah ﷻ is Infinite. He was always there, and will always be there. His eternal presence surpasses the fleeting nature of this world and everything within it. Therefore, anything that is done for the sake of Allah ﷻ is everlasting, a testament to His infinite nature.

He remembers everything, even if we forget. He will not disappoint those who are grateful to Him. Sometimes, when we give a gift to our spouse, our friend, etc., they may not appreciate it the way we expect them to. We always want to be recognized for our actions, but should not depend on others for validation. However, Allah ﷻ has promised to always acknowledge and reward every righteous action.

Allah ﷻ will answer the call of anyone who seeks His help. He provides for those who have hope in Him, which means having faith in His mercy, wisdom, and knowledge. His promise of provision instills hope and optimism in us, making Him genuinely worthy of all praise.

اَللّٰهُمَّ إِنِّي أُشْهِدُكَ

Allāhumma innī ush-hiduk,

O Allah, I call You to witness,

وَكَفَىٰ بِكَ شَهِيدًا

wa kafā bika Shahīdā,

and You are a sufficient Witness,

وَأُشْهِدُ جَمِيعَ مَلَائِكَتِكَ وَرُسُلِكَ

wa ush-hidu jamīʿa malāʾikatik wa Rusulik,

and I call to witness all of Your angels and Your Prophets,

وَسُكَّانَ سَمَاوَاتِكَ

wa sukkāna samāwātik,

and the inhabitants of Your heavens,

وَحَمَلَةَ عَرْشِكَ

wa ḥamalata ʿArshik,

and the bearers of Your Throne,

وَمَنْ بَعَثْتَ مِنْ أَنْبِيَائِكَ وَرُسُلِكَ

wa man baʿathta min Anbiyāʾika wa Rusulik,

and Your Prophets and Your Messengers whom You sent,

وَأَنْشَأْتَ مِنْ أَصْنَافِ خَلْقِكَ

wa anshaʾta min aṣnāfi khalqik.

and the various kinds of creatures that You have brought forth.

When we are driving, if we arrive at a stoplight with a surveillance camera we become very vigilant. Even if there is no police present there, we become very cautious about not disobeying the driving laws because we know we are being watched.

Unfortunately, most of us forget that we are under Divine surveillance every second and every moment of our lives.

We must acknowledge those who oversee our daily actions: Allah ﷾, the angels, the Prophets ﵈, the Imāms ﵈, and other creations that Allah ﷾ permits. Thus, we must be very mindful of all of our responsibilities. Every action is meticulously being recorded in our book of deeds.

أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللهُ

Annī ash-hadu annaka antallāh,

I bear witness that You are Allah,

لَا إِلٰهَ إِلاَّ أَنْتَ وَحْدَكَ

lā ilāha illā anta waḥdak,

there is no god but You, You alone,

لَا شَرِيكَ لَكَ وَلَا عَدِيلَ

lā sharīka laka wa lā ʿadīl,

Who has no associate, nor any equal,

وَلَا خُلْفَ لِقَوْلِكَ وَلَا تَبْدِيلَ

wa lā khulfa liqawlika wa lā tabdīl.

and Your word has no failing, nor any change.

وَأَنَّ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَبْدُكَ وَرَسُولُكَ

Wa anna Muḥammadan ṣallallāhu ʿalayhi wa Ālihi ʿabduka wa Rasūluk.

And that Muḥammad, may Allah bless him and his family,
is Your servant and Your Messenger.

أَدَّىٰ مَا حَمَّلْتَهُ إِلَى الْعِبَادِ

Addā mā ḥammaltahu ilal-ʿibād,

He delivered to the servants that with which You charged him,

وَجَاهَدَ فِي اللهِ عَزَّ وَجَلَّ حَقَّ الْجِهَادِ
wa jāhada fil-lāhi ʿazza wa jalla ḥaqqal-jihād,
and struggled for Allah, Mighty and Exalted, as was His due,

وَأَنَّهُ بَشَّرَ بِمَا هُوَ حَقٌّ مِنَ الثَّوَابِ
wa annahu bash-shara bimā huwa ḥaqqun minath-thawāb,
and he gave the good news about the truth of reward,

وَأَنْذَرَ بِمَا هُوَ صِدْقٌ مِنَ الْعِقَابِ
wa an-dhara bimā huwa ṣidqun minal-ʿiqāb.
and he warned about the veracity of the punishment.

"O Allah, we announce these following beliefs as our own!"

Allah ﷻ is the Creator

Allah ﷻ, the One and Only, is the Creator of all that exists, the heavens and the earth, and everything in between.

"O Allah, you are THE Lord. You are our Lord!"

We sometimes place our trust in CEOs and doctors, even more so than we do in Allah ﷻ. However, our ultimate trust should be in Allah ﷻ alone. He is the One who needs nothing, and has no needs whatsoever. There is no deity, except Allah ﷻ, and He has no partner. This unwavering trust in Him should be our anchor, our source of security.

Allah ﷻ always keeps His promises

We rely on companies to keep their promises. When we buy stocks, we worry that we might not make the promised returns. However, with Allah ﷻ, there are no such worries or limitations.

Prophet Muḥammad ﷺ is His last Messenger, and he fulfilled his duties

Allah ﷻ did not leave us without Divinely-appointed guides–Prophets ﵈–and the last one of these Messengers was Prophet Muḥammad ﷺ. Our relationship with these Prophets ﵈ should be multifaceted. We should not put them on the shelf and forget about them. We should take inspiration from them, and align our lives with theirs. Prophet Muḥammad ﷺ worked hard in this mission of delivering the message. He gave us clear reminders that all of our actions will have consequences.

اَللّٰهُمَّ ثَبِّتْنِي عَلَىٰ دِينِكَ مَا أَحْيَيْتَنِي

Allāhumma thabbitnī ʿalā dīnika mā aḥyaytanī,

O Allah, make me firm in Your religion as long as You keep me alive,

وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي

wa lā tuzigh qalbī baʿda idh hadaytanī,

and make not my heart swerve after You have guided me,

وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً

wa hab lī min ladunka raḥmah,

and give me mercy from You,

إِنَّكَ أَنْتَ الْوَهَّابُ

innaka antal-Wahhāb.

surely, You are the All-Bestower.

Some Keys to Success

Steadfastness – We must strengthen our devotion to the religion *(dīn)*. The practice of religion is not limited to specific days of the week or certain months. Rather, religion must be our way of life, how we think, and how we act. Every moment of our lives should reflect the teachings of Islam until our last breath.

Safety from Deviation – We do not want to go down the wrong path. *Shayṭān* is always on high alert and does not waste any moment or opportunity. He is very vigilant, and ever ready to throw bait at us from every angle—waiting to trap us.

The Mercy of Allah ﷻ – Firm belief in the mercy of Allah ﷻ is a foundational characteristic of any believer. It is a constant reminder to be hopeful, and keep on striving for success. The most unfortunate person is one who doubts in the Divine mercy. A believer always has faith in the promises of one's Lord, and Allah ﷻ has promised the believers special mercy.

صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Ṣalli ʿalā Muḥammadin wa Āl Muḥammad,

Bless Muḥammad and the family of Muḥammad,

وَاجْعَلْنِي مِنْ أَتْبَاعِهِ وَشِيعَتِهِ

wajʿalnī min atbāʿihi wa shīʿatih,

and make me one of his followers and his partisans,

وَاحْشُرْنِي فِي زُمْرَتِهِ

waḥshurnī fī zumratih,

and include me in his group,

وَوَفِّقْنِي لِأَدَاءِ فَرْضِ الْجُمُعَاتِ

wa waffiqnī li-adāʾi farḍil-jumuʿāt,

and give me the success of accomplishing
the obligatory observance of Fridays,

وَمَا أَوْجَبْتَ عَلَيَّ فِيهَا مِنَ الطَّاعَاتِ

wa mā awjabta ʿalayya fīhā minaṭ-ṭāʿāt,

and of performing the acts of obedience which
You have made incumbent upon me,

وَقَسَمْتَ لِأَهْلِهَا مِنَ الْعَطَاءِ

wa qasamta li-ahlihā minal-ʿaṭāʾ,

and of receiving the bestowal which You
have apportioned for its people,

فِي يَوْمِ الْجَزَاءِ

fī Yawmil-Jazāʾ.

on the Day of Recompense.

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Innaka antal-ʿAzīzul-Ḥakīm!

Surely, You are the Almighty, the All-Wise!

Our Prayer

This supplication provides us with an opportunity for intercession and connecting with the Noble Prophet ﷺ and his Ahlul Bayt عليهم السلام. Adhering to the Ahlul Bayt عليهم السلام and aligning ourselves with their accomplishments is very beneficial—both in this world and the next. Their guidance and prayers for us will ease our difficulties.

"O Allah, we ask You to align us with the faithful followers of the Ahlul Bayt عليهم السلام. We want to align ourselves with the martyrs (shuhadāʾ) of Karbalāʾ, and great companions such as Salmān al-Muḥammadī (al-Fārisī), ʿAmmār ibn Yāsir, and Abū Dharr al-Ghifārī. The philosophy of the tragedy of Karbalāʾ is not just an emotional aspect of weeping, but rather, it is aligning oneself with the values and legacies that they stood for, and were eventually killed for.

We should all want to perform true repentance (tawbah) and turn ourselves around.

O Allah, make us among the followers of the Ahlul Bayt عليهم السلام. Give us the strength and grant us the success to perform our duties and responsibilities on this day of Friday (Jumuʿah).

Give us the ability to perform our obligatory actions (wājibāt), and stay away from that which is forbidden (muḥarramāt).

O Allah, give us the Divine providence to secure all of the rewards and blessings of the Day of Judgment."

Checklist for Friday:

1) Nourish your soul through the remembrance of Allah ﷻ.
2) Increase your sustenance and blessings by continuously thanking Allah ﷻ.
3) Always keep your hope in Allah ﷻ alive.
4) Reflect on the Oneness of Allah ﷻ through His signs in creation.
5) Ensure that you follow the pure teachings of Prophet Muḥammad ﷺ and his Ahlul Bayt عليهم السلام.
6) Give meaning to your life by struggling in the way of Allah ﷻ.
7) Strive to be steadfast in your faith going forward from this day.
8) Know that you are not immune to deviation, so pray to Allah ﷻ to strengthen your resolve.
9) Examine yourself to see if you are a faithful follower of Prophet Muḥammad ﷺ and his family عليهم السلام.
10) Have faith in Allah's wisdom and be comforted by His power.

Notes & Reflections:

Conclusion

After contemplating on the specific *duʿās* for each day of the week from Saturday through to Friday, how has your view on supplications transformed? Remember, it is your understanding and faith that play a significant role in this transformation.

We began our discussion by reflecting on a narration from Prophet Muḥammad ﷺ: *“Supplication is the weapon of a believer.”*[17] What is the importance of symbolizing *duʿāʾ* as a weapon we can wield? This analogy empowers us, reminding us that we are not at the disposal of our *duʿās*, but rather, our *duʿās* are at our disposal. We are the ones who are in control of when and how often we rely upon Allah ﷻ.

Imām ʿAlī ﵇ also underscores this analogy: *“Supplication is the weapon of the close friends [of Allah].”*[18] Is the *duʿāʾ* too heavy to lift, or does a weakened heart prevent us? Is the *duʿāʾ* so light that it slips away from our grasp, or is it the distracted mind that allows it to fall? These are questions that demand our introspection, and our self-reflection–if we are to draw closer to Allah ﷻ through the *duʿās* of the Ahlul Bayt ﵇.

Finally, how can *duʿās* be a means for us to be the best of believers, and the closest friends of Allah ﷻ?

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[17] *Ghurar al-Ḥikam*, Ḥadīth #3100.
[18] *Ghurar al-Ḥikam*, Ḥadīth #3095.

Dhikr of the Day

Each day of the week is associated with one of the 14 Maʿṣūmīn عليهم السلام.
The days are dedicated as follows:

Day	Arabic Name	The *Maʿṣūm* this Day is Associated With	*Dhikr* of the Day x100 (To be recited in the morning or during the day)
Saturday	Sabt (سَبت)	Prophet Muḥammad ﷺ	يَا رَبَّ الْعَالَمِين *Yā Rabbal-ʿĀlamīn* O Lord of the Universe
Sunday	Aḥad (اَحَد)	Imām ʿAlī عليه السلام and Sayyidah Fāṭimah عليها السلام	يَا ذَا الْجَلَالِ وَالْإِكْرَام *Yā Dhal-Jalāli wal-Ikrām* O the Owner of Majesty and Honor
Monday	Ithnayn (إِثْنَين)	Imām Ḥasan عليه السلام and Imām Ḥusayn عليه السلام	يَا قَاضِيَ الْحَاجَات *Yā Qāḍiyal-Ḥājāt* O the Granter of Wishes and Needs
Tuesday	Thulāthāʾ (ثُلَاثَاء)	Imām as-Sajjād عليه السلام, Imām al-Bāqir عليه السلام, and Imām aṣ-Ṣādiq عليه السلام	يَا اَرْحَمَ الرَّاحِمِين *Yā Arḥamar-Rāḥimīn* O the Most Merciful of all those who show mercy

Wednesday	Arbiʿāʾ (أَرْبِعَاء)	Imām al-Kāẓim عليه السلام, Imām ar-Riḍā عليه السلام, Imām al-Jawād عليه السلام, and Imām al-Hādī عليه السلام	يَا حَيُّ يَا قَيُّوم *Yā Ḥayyu Yā Qayyūm* O the All-Living, O the Self-Sustaining
Thursday	Khamīs (خَمِيس)	Imām Ḥasan al-ʿAskarī عليه السلام	لَا إِلَهَ إِلَّا اللهُ الْمَلِكُ الْحَقُّ الْمُبِين *Lā Ilāha illallāhul-Malikul-Ḥaqqul-Mubīn* There is no deity except Allah, the Owner of the Clear Truth
Friday	Jumuʿah (جُمُعَة)	Imām al-Mahdī عجل الله تعالى فرجه الشريف	اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ *Allāhumma ṣalli ʿalā Muḥammadin wa Āl Muḥammad* O Allah, send blessings on Muḥammad and the family of Muḥammad

Daily Supplications

At a Glance

Each day has a corresponding video with an explanation that can be found at: alkisafoundation.org/dailysupplications

Duʿāʾ for Saturday

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillāhir Raḥmānir Raḥīm.

In the Name of Allah, the All-Beneficent, the All-Merciful.

بِسْمِ اللّٰهِ كَلِمَةِ الْمُعْتَصِمِينَ

Bismillāhi kalimatil-muʿtaṣimīn,

[I begin] in the Name of Allah, the word of those who hold fast to Him,

وَمَقَالَةِ الْمُتَحَرِّزِينَ

wa maqālatil-mutaḥarrizīn.

and the speech of those who seek His protection.

وَأَعُوذُ بِاللّٰهِ تَعَالَىٰ مِنْ جَوْرِ الْجَائِرِينَ

Wa aʿūdhu billāhi taʿālā min jawril-jāʾirīn,

And I seek refuge with Allah, the Exalted, from the injustice of the unjust,

وَكَيْدِ الْحَاسِدِينَ

wa kaydil-ḥāsidīn,

and the schemes of the envious ones,

وَبَغْيِ الظَّالِمِينَ

wa baghyil-ẓālimīn.

and the oppression of the wrongdoers.

وَأَحْمَدُهُ فَوْقَ حَمْدِ الْحَامِدِينَ

Wa aḥmaduhu fawqa ḥamdil-ḥāmidīn!

And I praise Him beyond the praise of the praisers!

اللّٰهُمَّ أَنْتَ الْوَاحِدُ بِلَا شَرِيكٍ

Allāhumma antal-wāḥidu bilā sharīk,

O Allah, You are the first, without any partners,

وَالْمَلِكُ بِلَا تَمْلِيكٍ

wal-Maliku bilā tamlīk.

and the Master, without having been made sovereign.

لَا تُضَادُّ فِي حُكْمِكَ

Lā tuḍāddu fī ḥukmik,

None opposes You in Your decree,

وَلَا تُنَازَعُ فِي مُلْكِكَ

wa lā tunāzaʿu fī Mulkik.

and none contests You in Your kingdom.

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ

Asʾaluka an tuṣalliya ʿalā Muḥammad,

I ask You to send blessings upon Muḥammad,

عَبْدِكَ وَرَسُولِكَ

ʿAbdika wa Rasūlik.

Your servant and Your Messenger.

وَأَنْ تُوزِعَنِي مِنْ شُكْرِ نُعْمَاكَ

Wa an tūziʿanī min shukri nuʿmāk,

And inspire me to be grateful for Your blessings,

مَا تَبْلُغُ بِي غَايَةَ رِضَاكَ

mā tablughu bī ghāyata riḍāk,

that take me to the utmost limit of Your good pleasure,

وَأَنْ تُعِينَنِي عَلَىٰ طَاعَتِكَ

wa an tuʿīnanī ʿalā ṭāʿatik,

and help me to obey You,

وَلُزُومِ عِبَادَتِكَ

wa luzūmi ʿibādatik,

and hold fast to worshiping You,

وَاسْتِحْقَاقِ مَثُوبَتِكَ

was-tiḥqāqi mathūbatik,

and make me deserving of Your reward,

بِلُطْفِ عِنَايَتِكَ

bi-luṭfi ʿināyatik.

By the subtlety of Your care.

وَتَرْحَمَنِي بِصَدِّي عَنْ مَعَاصِيكَ مَا أَحْيَيْتَنِي

Wa tarḥamanī bi-ṣaddī ʿan maʿāṣīka mā aḥyaytanī,

And have mercy upon me; bar me from acts of disobedience to You as long as You keep me alive,

وَتُوَفِّقَنِي لِمَا يَنْفَعُنِي مَا أَبْقَيْتَنِي

wa tuwaffiqanī limā yanfaʿunī mā abqaytanī.

and give me success in that which benefits me as long as You spare me (in this world).

وَأَنْ تَشْرَحَ بِكِتَابِكَ صَدْرِي

Wa an tashraḥa bi-kitābika ṣadrī,

And expand my chest (capacity) through Your Book,

وَتَحُطَّ بِتِلَاوَتِهِ وِزْرِي

wa taḥuṭṭa bi-tilāwatihi wizrī,

and lessen my burden through its recitation,

وَتَمْنَحَنِي السَّلَامَةَ فِي دِينِي وَنَفْسِي

wa tamnaḥanis-salāmata fī dīnī wa nafsī,

and bestow upon me peace in my religion and my soul,

وَلَا تُوحِشَ بِي أَهْلَ أُنْسِي

wa lā tūḥisha bī ahla unsī,

and do not estrange my close ones from me,

وَتُتِمَّ إِحْسَانَكَ فِيمَا بَقِيَ مِنْ عُمُرِي

wa tutimma iḥsānaka fīmā baqiya min ʿumurī,

and complete Your goodness in what is left of my lifespan,

كَمَا أَحْسَنْتَ فِيمَا مَضَى مِنْهُ

kamā aḥsanta fīmā maḍā minh!

just as You have shown goodness in that of it which has passed!

يَا أَرْحَمَ الرَّاحِمِينَ

Yā Arḥamar-Rāḥimīn!

O the Most Merciful of all those who show mercy!

Duʿāʾ for Sunday

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillāhir Raḥmānir Raḥīm.

In the Name of Allah, the All-Beneficent, the All-Merciful.

بِسْمِ اللهِ الَّذِي لَا أَرْجُو إِلاَّ فَضْلَهُ

Bismillāhil-ladhī lā arjū illā faḍlah,

[I begin] In the Name of Allah, from Whom I hope for nothing but His favors,

وَلَا أَخْشَىٰ إِلَّا عَدْلَهُ

wa lā akhshā illā ʿadlah,

and do not fear anything except His justice,

وَلَا أَعْتَمِدُ إِلَّا قَوْلَهُ

wa lā aʿtamidu illā Qawlah,

and do not rely upon anything except His Word,

وَلَا أُمْسِكُ إِلَّا بِحَبْلِهِ

wa lā umsiku illā bi-ḥablih.

and I cling to nothing except His rope.

بِكَ أَسْتَجِيـرُ يَا ذَا الْعَفْوِ وَالرِّضْوَانِ

Bika astajīru yā dhal-ʿafwi war-riḍwān,

In You, I seek sanctuary, O Lord of forgiveness and pleasure,

مِنَ الظُّلْمِ وَالْعُدْوَانِ

minaẓ-ẓulmi wal-ʿudwān,

from oppression and enemies,

وَمِنْ غِيَرِ الزَّمَانِ

wa min ghiyariz-zamān,

and from the harsh changes of the time,

وَتَوَاتُرِ الْاَحْزَانِ

wa tawāturil-aḥzān,

and from the recurrence of grief,

وَطَوَارِقِ الْحَدَثَانِ

wa ṭawāriqil-ḥadathān,

and from the striking of mishaps,

وَمِنِ انْقِضَاءِ الْمُدَّةِ قَبْلَ التَّأَهُّبِ وَالْعُدَّةِ

wa minin-qiḍāʾil-muddati qablat-taʾahhubi wal-ʿuddah.

and from the expiration of the term before preparation and readiness.

وَإِيَّاكَ أَسْتَرْشِدُ لِمَا فِيهِ الصَّلَاحُ وَالْإِصْلَاحُ

Wa iyyāka astarshidu limā fīhiṣ-ṣalāḥu wal-iṣlāḥ,

From You, I seek guidance to that which is righteous and reform,

وَبِكَ أَسْتَعِينُ فِيمَا يَقْتَرِنُ بِهِ النَّجَاحُ وَالْإِنْجَاحُ

wa bika astaʿīnu fīmā yaqtarinu bihin-najāḥu wal-injāḥ,

and through You, I seek help in that which is linked to success and a favorable response,

وَإِيَّاكَ أَرْغَبُ فِي لِبَاسِ الْعَافِيَةِ وَتَمَامِهَا

wa iyyāka arghabu fī libāsil-ʿāfiyati wa tamāmihā,

and from You, I yearn for the garment of well-being and its completion,

وَشُمُولِ السَّلَامَةِ وَدَوَامِهَا

wa shumūlis-salāmati wa dawāmihā.

and the covering of health and its permanence.

وَأَعُوذُ بِكَ يَا رَبِّ مِنْ هَمَزَاتِ الشَّيَاطِينِ

Wa aʿūdhu bika yā Rabbi min hamazātish-Shayāṭīn,

And I seek Your refuge, O my Lord, from the whisperings of the Satans,

وَأَحْتَرِزُ بِسُلْطَانِكَ مِنْ جَوْرِ السَّلَاطِينِ

wa aḥtarizu bi-sulṭānika min jawris-salāṭīn.

and I seek refuge in Your authority from the injustices of the sovereigns.

فَتَقَبَّلْ مَا كَانَ مِنْ صَلَاتِي وَصَوْمِي

Fa-taqabbal mā kāna mīn ṣalātī wa ṣawmī,

So (please) accept my prayers and my fasting,

وَاجْعَلْ غَدِي وَمَا بَعْدَهُ أَفْضَلَ مِنْ سَاعَتِي وَيَوْمِي

waj-ʿal ghadī wa mā baʿdahu afḍala min sāʿatī wa yawmī,

and make my tomorrow and that which follows it better than my present hour and day,

وَأَعِزَّنِي فِي عَشِيرَتِي وَقَوْمِي

wa aʿizzanī fī ʿashīratī wa qawmī,

and grant me honor among my clan and my people,

وَاحْفَظْنِي فِي يَقْظَتِي وَنَوْمِي

waḥ-faẓnī fī yaqẓatī wa nawmī,

and protect me in my waking and my sleep,

فَأَنْتَ اللّٰهُ خَيْرٌ حَافِظًا

fa-ʾantallāhu Khayrun Ḥāfizā!

for You are Allah, the Best of Protectors!

وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

Wa anta Arḥamur-Rāḥimīn!

And You are the Most Merciful of all those who show mercy!

اَللّٰهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ فِي يَوْمِي هٰذَا

Allāhumma innī abraʾu ilayka fī yawmī hādhā,

O Allah, surely I renounce, in Your presence, on this day,

وَمَا بَعْدَهُ مِنَ الآحَادِ

wa mā baʿdahu minal-āḥād,

and what comes after it (on all Sundays that follow),

مِنَ الشِّرْكِ وَالإِلْحَادِ

minash-shirki wal-ʾilḥād,

from polytheism and atheism,

وَأُخْلِصُ لَكَ دُعَائِي تَعَرُّضًا لِلإِجَابَةِ

wa ukhliṣu laka duʿāʾī taʿarruḍan lil-ijābah,

and I sincerely pray to You, asking for Your answer,

وَأُقِيمُ عَلَى طَاعَتِكَ رَجَاءً لِلْإِثَابَةِ

wa uqīmu ʿalā ṭāʿatika rajāʾan lil ithābah.

and I adhere to Your obedience, asking for Your reward.

فَصَلِّ عَلَى مُحَمَّدٍ خَيْرِ خَلْقِكَ

Faṣalli ʿalā Muḥammadin khayri khalqik,

So send blessings upon Muḥammad, the best of Your creations,

اَلدَّاعِي إِلَى حَقِّكَ

ad-dāʿī ilā ḥaqqik,

the caller to Your truth,

وَأَعِزَّنِي بِعِزِّكَ الَّذِي لَا يُضَامُ

wa aʿizzanī bi-ʿizzikal-ladhī lā yuḍām,

and fortify me with Your honor, which is invulnerable,

وَاحْفَظْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ

waḥ-faẓnī bi-ʿaynikal-latī lā tanām,

and protect me with Your watchful eye that never sleeps,

وَاخْتِمْ بِالْإِنْقِطَاعِ إِلَيْكَ أَمْرِي

wakh-tim bil-ʾinqiṭāʿi ilayka amrī,

and seal my affairs (by my) turning toward You,

وَبِالْمَغْفِرَةِ عُمْرِي

wa bil-maghfirati ʿumrī.

and (seal) my life with forgiveness.

إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Innaka antal-Ghafūrur-Raḥīm!

Surely, You are the All-Forgiving, the All-Merciful!

Duʿāʾ for Monday

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillāhir Raḥmānir Raḥīm.

In the Name of Allah, the All-Beneficent, the All-Merciful.

أَلْحَمْدُ لِلّٰهِ الَّذِي لَمْ يُشْهِدْ أَحَدًا

Alḥamdulillāhil-ladhī lam yush-hid aḥadā,

Praise be to Allah Who had no witness,

حِيـنَ فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ

ḥīna faṭaras-samāwāti wal-arḍ,

when He created the heavens and the earth,

وَلَا اتَّخَذَ مُعِينًا حِيـنَ بَرَأَ النَّسَمَاتِ

wa lat-takhadha muʿīnan ḥīna baraʾan-nasamāt.

and Who took no helper when He authored the breezes.

لَمْ يُشَارَكْ فِي الْإِلٰهِيَّةِ

Lam yushārak fīl-ʾIlāhiyyah,

He has no associate in Divinity,

وَلَمْ يُظَاهَرْ فِي الْوَحْدَانِيَّةِ

wa lam yuẓāhar fil-waḥdāniyyah,

no one can ever wish to get at the bottom of, or take hold of the secrets of (His) Oneness,

كَلَّتِ الْأَلْسُنُ عَنْ غَايَةِ صِفَتِهِ

kallatil-ʾalsunu ʿan ghāyati ṣifatih,

tongues fall silent, are limited, when describing Him,

وَانْحَسَرَتِ الْعُقُولُ عَنْ كُنْهِ مَعْرِفَتِهِ

wan-ḥasaratil-ʿuqūlu ʿan kunhi maʿrifatih.

and intellects fail before the core of knowing Him (minds are unable to comprehend the Essence of His Knowledge).

وَتَوَاضَعَتِ الْجَبَابِرَةُ لِهَيْبَتِهِ

Wa tawāḍaʿatil-jabābiratu lihaybatih,

And tyrants fall low in awe of Him,

وَعَنَتِ الْوُجُوهُ لِخَشْيَتِهِ

wa ʿanatil-wujūhu li-khashyatih,

and faces are humbled in fear of Him,

وَانْقَادَ كُلُّ عَظِيمٍ لِعَظَمَتِهِ

wan-qāda kullu ʿaẓīmin li-ʿaẓamatih.

and everything mighty yields to His Mightiness.

فَلَكَ الْحَمْدُ مُتَوَاتِرًا مُتَّسِقًا

Falakal-ḥamdu mutawātiran muttasiqā,

So, to You belongs praise, again and again, well-measured,

وَمُتَوَالِيًا مُسْتَوْسِقًا

wa mutawāliyan mustawsiqā.

and continuously, methodically.

وَصَلَوَاتُهُ عَلَىٰ رَسُولِهِ أَبَدًا

Wa ṣalawātuhu ʿalā rasūlihi abadā,

And may His blessings be upon His Messenger endlessly,

وَسَلامُهُ دَائِمًا سَرْمَدًا

Wa salāmuhu dāʾiman sarmadā!

and His salutations (be upon him) everlastingly, eternally!

اَللّٰهُمَّ اجْعَلْ أَوَّلَ يَوْمِي هٰذَا صَلاَحًا

Allāhummaj-ʿal awwala yawmī hādhā ṣalāḥā,

O Allah, (please) make the beginning of this day of mine righteous,

وَأَوْسَطَهُ فَلاَحًا

wa awsaṭahu falāḥā,

and its middle prosperous,

وَآخِرَهُ نَجَاحًا

wa ākhirahu najāḥā!

and its end successful!

وَأَعُوذُ بِكَ مِنْ يَوْمٍ اَوَّلُهُ فَزَعٌ

Wa aʿūdhu bika min yawin awwaluhu fazaʿ,

And I seek refuge in You from a day whose beginning is frightful,

وَأَوْسَطُهُ جَزَعٌ

wa awsaṭuhu jazaʿ,

and whose middle is (filled with) anxiety,

وَآخِرُهُ وَجَعٌ

wa ākhiruhu wajaʿ!

and whose end is painful!

اَللّٰهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ نَذْرٍ نَذَرْتُهُ

Allāhumma innī astaghfiruka li-kulli nadhrin nadhartuh,

O Allah, I seek forgiveness from You for every vow I vowed,

وَلِكُلِّ وَعْدٍ وَعَدْتُهُ

wa li-kulli waʿdin waʿadtuh,

and every promise I made,

وَلِكُلِّ عَهْدٍ عَاهَدْتُهُ

wa li-kulli ʿahdin ʿāhadtuh,

and every pledge I pledged,

ثُمَّ لَمْ أَفِ لَكَ بِهِ

thumma lam afi laka bih.

but then failed to keep them to You.

وَأَسْأَلُكَ فِي مَظَالِمِ عِبَادِكَ عِنْدِي

Wa asʾaluka fī maẓālimi ʿibādika ʿindī,

And I ask You concerning the complaints of Your servants against me,

فَأَيُّمَا عَبْدٍ مِنْ عَبِيدِكَ

faʾayyumā ʿabdin min ʿabīdik,

if there is a servant from among Your servants,

أَوْ أَمَةٍ مِنْ إِمَائِكَ

aw amatin min imāʾik,

or a bondmaid from among Your bondmaids,

كَانَتْ لَهُ قِبَلِي مَظْلَمَةٌ ظَلَمْتُهَا إِيَّاهُ

kānat lahu qibalī maẓlamatun ẓalamtuhā iyyāh,

who has against me a complaint,

فِي نَفْسِهِ أَوْ فِي عِرْضِهِ

fī nafsihi aw fī ʿirḍih,

because I have wronged them in respect to themself, their reputation,

اَوْ فِي مَالِهِ اَوْ فِي اَهْلِهِ وَوَلَدِهِ

aw fī mālihi aw fī ahlihi wa waladih,

their property, their wife, or their child,

اَوْ غِيبَةٌ اغْتَبْتُهُ بِهَا

aw ghībatun ightabtuhu bihā,

or because of any evil words that I have spoken about them in their absence,

أَوْ تَحَامُلٌ عَلَيْهِ بِمَيْلٍ أَوْ هَوًى

aw taḥāmulun ʿalayhi bi-maylin aw hawā,

or an imposition upon them through inclination, or caprice,

أَوْ اَنَفَةٍ أَوْ حَمِيَّةٍ

aw anafatin aw ḥamiyyah,

or scorn, or zeal,

اَوْ رِيَاءٍ اَوْ عَصَبِيَّةٍ

aw riyāʾin aw ʿaṣabiyyah.

or false show, or bigotry.

غَائِبًا كَانَ أَوْ شَاهِدًا

Ghāʾiban kāna aw shāhidā,

Whether they be absent or present,

وَحَيًّا كَانَ أَوْ مَيِّتًا

wa ḥayyan kāna aw mayyitā,

and (whether they are) alive or dead,

فَقَصُرَتْ يَدِي

faqaṣurat yadī,

such that my hand has fallen short,

وَضَاقَ وُسْعِي عَنْ رَدِّهَا إِلَيْهِ

wa ḍāqa wusʿī ʿan raddihā ilayh,

and my capacity is too narrow to make restitution to them,

وَالتَّحَلُّلِ مِنْهُ

wat-taḥalluli minh.

or to annul my obligations to them.

فَأَسْأَلُكَ يَا مَنْ يَمْلِكُ الْحَاجَاتِ

Fa-ʾasʾaluka yā man yamlikul-ḥājāt,

So I ask You, O He who owns all objects of need,

وَهِيَ مُسْتَجِيبَةٌ لِمَشِيَّتِهِ

wa hiya mustajībatun li-mashiyyatih,

which are granted by His will,

وَمُسْرِعَةٌ إِلَى إِرَادَتِهِ

wa musriʿatun ilā irādatih,

and which hasten to His desire,

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

an tuṣalliya ʿalā Muḥammadin wa Āl Muḥammad,

that You bless Muḥammad and the family of Muḥammad,

وَأَنْ تُرْضِيَهُ عَنِّي بِمَا شِئْتَ

wa an turḍiyahu ʿannī bi-mā shiʾt,

and make [the one I have wronged] satisfied with me
in the manner that You will,

وَتَهَبَ لِي مِنْ عِنْدِكَ رَحْمَةً

wa tahaba lī min ʿindika raḥmah,

and gift me mercy from You,

إِنَّهُ لاَ تَنْقُصُكَ الْمَغْفِرَةُ

innahu lā tanquṣukal-maghfirah,

because indeed, forgiveness does not disadvantage You,

وَلاَ تَضُرُّكَ الْمَوْهِبَةُ

wa lā taḍurrukal-mawhibah.

and giving does not have any loss for You.

يَا أَرْحَمَ الرَّاحِمِينَ

Yā Arḥamar-Rāḥimīn!

O the Most Merciful of all those who show mercy!

اَللّٰهُمَّ أَوْلِنِي فِي كُلِّ يَومِ اثْنَيْنِ

Allāhumma awlinī fī kulli yawmith-nayn,

O Allah, bestow upon me on every second day (Monday),

نِعْمَتَيْنِ مِنْكَ ثِنْتَيْنِ

niʿmatayni minka thintayn:

two favors from You:

سَعَادَةً فِي أَوَّلِهِ بِطَاعَتِكَ

Saʿādatan fī awwalihi bi-ṭāʿatik,

The felicity to obey You at its beginning,

وَنِعْمَةً فِي آخِرِهِ بِمَغْفِرَتِكَ

wa niʿmatan fī ākhirihi bi-maghfiratik.

and the favor of Your forgiveness at its end.

يَا مَنْ هُوَ الإِلٰهُ

Yā man huwal-Ilāh,

O He, the One who is God,

وَلَا يَغْفِرُ الذُّنُوبَ سِوَاهُ

wa lā yaghfir-rudh-dhunūba siwāh!

and none other than Whom grants forgiveness for sins!

Duʿāʾ for Tuesday

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillāhir Raḥmānir Raḥīm.

In the Name of Allah, the All-Beneficent, the All-Merciful.

اَلْحَمْدُ لِلّٰهِ

Alḥamdulillāh;

All praise is for Allah;

وَالْحَمْدُ حَقُّهُ كَمَا يَسْتَحِقُّهُ حَمْدًا كَثِيرًا

wal-ḥamdu ḥaqquhu kamā yastaḥiqquhu ḥamdan kathīrā!

and praise is His right since He deserves it—abundant praise!

وَأَعُوذُ بِهِ مِنْ شَرِّ نَفْسِي

Wa aʿudhu bihi min sharri nafsī,

And I seek refuge in Him from the evil of my soul,

﴿إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي﴾

Innan-nafsa laʾammāratun bis-sūʾi illā mā raḥima Rabbī.

“For surely, the soul commands to evil except those upon whom my Lord has mercy.”

وَأَعُوذُ بِهِ مِنْ شَرِّ الشَّيْطَانِ

Wa aʿudhu bihi min sharrish-Shayṭān,

And I seek refuge in Him from the evil of Satan,

الَّذِي يَزِيدُنِي ذَنْبًا إِلَىٰ ذَنْبِي

al-ladhī yazīdunī dhanban ilā dhanbī,

who adds sins to my sin,

وَأَحْتَرِزُ بِهِ مِنْ كُلِّ جَبَّارٍ فَاجِرٍ وَسُلْطَانٍ جَائِرٍ
وَعَدُوٍّ قَاهِرٍ

wa aḥtarizu bihi min kulli jabbārin fājirin wa sulṭānin jāʾirin wa ʿaduwwin qāhir.

and I seek protection with Him from every wicked tyrant, and unjust ruler, and conquering enemy.

اَللّٰهُمَّ اجْعَلْنِي مِنْ جُنْدِكَ

Allāhummaj-ʿalnī min jundik,

O Allah, place me among Your troops,

فَإِنَّ جُنْدَكَ هُمُ الْغَالِبُونَ

faʾinna jundaka humul-ghālibūn,

for Your troops—they are the victorious ones,

وَاجْعَلْنِي مِنْ حِزْبِكَ

waj-ʿalnī min ḥizbik,

and place me in Your party,

فَإِنَّ حِزْبَكَ هُمُ الْمُفْلِحونَ

faʾinna ḥizbaka humul-mufliḥūn,

for Your party—they are the prosperous ones,

وَاجْعَلْنِي مِنْ أَوْلِيَائِكَ

waj-ʿalnī min awliyāʾik,

and place me among Your friends,

فَإِنَّ أَوْلِيَائَكَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

faʾinna awliyāʾaka lā khawfun ʿalayhim wa lā hum yaḥzanūn.

for Your friends—no fear shall be upon them, nor shall they experience sorrow.

اَللّٰهُمَّ اَصْلِحْ لِي دِينِي

Allāhumma aṣ-liḥ lī dīnī,

O Allah, set right for me my religion,

فَإِنَّهُ عِصْمَةُ أَمْرِي

faʾinnahu ʿiṣmatu amrī;

for it is the preserving tie of my affair;

وَأَصْلِحْ لِي آخِرَتِي

wa aṣliḥ lī Ākhiratī,

and set right for me my Hereafter,

فَإِنَّهَا دَارُ مَقَرِّي

faʾinnahā dāru maqarrī,

for it is the abode of my permanent lodging,

وَإِلَيْهَا مِنْ مُجَاوَرَةِ اللِّئَامِ مَفَرِّي

wa ilayhā min mujāwaratil-liʾāmi mafarrī.

and to it I flee from the neighborhood of the vile.

وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ

Waj-ʿalil-ḥayāta ziyādatan lī fī kulli khayr,

And make life an increase for me in every good,

وَالْوَفَاةَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

wal-wafāta rāḥatan lī min kulli sharr.

and (make) death a relief for me from every evil.

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ

Allāhumma ṣalli ʿalā Muḥammadin Khātamin-Nabiyyīn,

O Allah, send blessings upon Muḥammad, the Seal of the Prophets,

وَتَمَامِ عِدَّةِ الْمُرْسَلِينَ

wa tamāmi ʿiddatil-Mursalīn,

and the completion of the number of the Messengers,

وَعَلَىٰ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَأَصْحَابِهِ الْمُنْتَجَبِينَ

wa ʿalā Ālihiṭ-ṭayyibīnaṭ-ṭāhirīna; wa aṣḥābihil-muntajabīn.

and upon his family, the good, the pure; and upon his chosen companions.

وَهَبْ لِي فِي الثُّلَاثَاءِ ثَلَاثًا

Wa hab lī fith-thulāthāʾi thalāthā:

And give me on this third day (Tuesday), three things:

لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ

Lā tadaʿ lī dhanban illā ghafartah,

Leave no sin for me unless You forgive it,

وَلَا غَمًّا إِلَّا اَذْهَبْتَهُ

wa lā ghamman illā adh-habtah,

no grief unless You take it away,

wa lā ʿaduwwan illā dafaʿtah.

and no enemy unless You repel them.

بِبِسْمِ اللهِ خَيْرِ الْأَسْمَاءِ

Bi-bismillāhi khayril-Asmāʾ,

By the Name of Allah, the best of the Names,

بِسْمِ اللهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ

Bismillāhi Rabbil-arḍi was-samāʾ,

In the Name of Allah, the Lord of the earth and the heaven,

أَسْتَدْفِعُ كُلَّ مَكْرُوهٍ أَوَّلُهُ سَخَطُهُ

astadfiʿu kulla makrūhin awwaluhu sakhaṭuh,

I seek to repulse every hateful thing, the first of which is His anger,

وَأَسْتَجْلِبُ كُلَّ مَحْبُوبٍ أَوَّلُهُ رِضَاهُ

wa astajlibu kulla maḥbūbin awwaluhu riḍah.

and I seek to attract every commendable thing,
the first of which is His good pleasure.

فَاخْتِمْ لِي مِنْكَ بِالْغُفْرَانِ

Fakhtim lī minka bil-ghufrān,

So, seal me with forgiveness from You,

يَا وَلِيَّ الْإِحْسَانِ

Yā Waliyyal-Iḥsān!

O Guardian of Kindness!

Duʿāʾ for Wednesday

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillāhir Raḥmānir Raḥīm.

In the Name of Allah, the All-Beneficent, the All-Merciful.

اَلْحَمْدُ لِلّٰهِ الَّذِي جَعَلَ اللَّيْلَ لِبَاسًا

Alḥamdulillāhil-ladhī jaʿalal-layla libāsā,

All praise be to Allah Who appointed the night to be a garment,

وَالنَّوْمَ سُبَاتًا

wan-nawma subātā,

and sleep for rest,

وَجَعَلَ النَّهَارَ نُشُورًا

wa jaʿalan-nahāra nushūrā.

and day, a time to work and make efforts.

لَكَ الْحَمْدُ أَنْ بَعَثْتَنِي مِنْ مَرْقَدِي

Lakal-ḥamdu an baʿathtanī min marqadī,

To You belongs all praise, for You make me come out of deep sleep every day,

وَلَوْ شِئْتَ جَعَلْتَهُ سَرْمَدًا

wa law shiʾta jaʿaltahu sarmadā,

and had You willed, You would have made it everlasting,

حَمْدًا دَائِمًا لَا يَنْقَطِعُ اَبَدًا

ḥamdan dāʾiman lā yanqaṭiʿu abadā,

an endless praise that will never be cut off,

وَلَا يُحْصِي لَهُ الْخَلَائِقُ عَدَدًا

wa lā yuḥṣī lahul-khalāʾiqu ʿadadā!

and whose numbers the creatures can never count!

اَللّٰهُمَّ لَكَ الْحَمْدُ أَنْ خَلَقْتَ فَسَوَّيْتَ

Allāhumma lakal-ḥamdu an khalaqta fa-sawwayt,

O Allah, to You belongs all praise, for You created, then fashioned,

وَقَدَّرْتَ وَقَضَيْتَ

wa qaddarta wa qaḍayt,

then ordained and decreed,

وَأَمَتَّ وَأَحْيَيْتَ

wa amatta wa aḥyayt,

and gave death and bestowed life,

وَأَمْرَضْتَ وَشَفَيْتَ

wa amraḍta wa shafayt,

and gave (tested with) illness and granted healing,

وَعَافَيْتَ وَأَبْلَيْتَ

wa ʿāfayta wa ablayt,

and granted well-being and (tested through) affliction,

وَعَلَى الْعَرْشِ اسْتَوَيْتَ

wa ʿalal-ʿarshis-tawayt,

and You are established on the throne,

وَ عَلَى الْمُلْكِ احْتَوَيْتَ

wa ʿalal-mulkiḥ-tawayt!

and You have encompassed the Kingdom!

اَدْعُوكَ دُعَاءَ مَنْ ضَعُفَتْ وَسِيلَتُهُ

Adʿūka duʿāʾa man ḍaʿufat wasīlatuh,

I supplicate You with the supplication of one whose mediation is weak,

وَانْقَطَعَتْ حِيلَتُهُ

wan-qaṭaʿat ḥīlatuh,

and whose stratagems have been cut off,

وَاقْتَرَبَ أَجَلُهُ

waq-taraba ajaluh,

and whose term has drawn near,

وَتَدَانَىٰ فِي الدُّنْيَا أَمَلُهُ

wa tadānā fid-dunyā amaluh,

and whose expectation from this world has shrunk,

وَاشْتَدَّتْ إِلَىٰ رَحْمَتِكَ فَاقَتُهُ

wash-taddat ilā raḥmatika fāqatuh,

and whose neediness for Your mercy has intensified,

وَعَظُمَتْ لِتَفْرِيطِهِ حَسْرَتُهُ

wa ʿaẓumat li-tafrīṭihi ḥasratuh,

and whose remorse for one's neglect has become great,

وَكَثُرَتْ زَلَّتُهُ وَعَثْرَتُهُ

wa kathurat zallatuhu wa ʿathratuh,

and whose slips and stumbles have become many,

وَخَلُصَتْ لِوَجْهِكَ تَوْبَتُهُ

wa khaluṣat li-wajhika tawbatuh.

and whose repentance is devoted sincerely for Your sake.

فَصَلِّ عَلَىٰ مُحَمَّدٍ

Fa-ṣalli ʿalā Muḥammad,

So, bless Muḥammad,

خَاتَمِ النَّبِيِّينَ

Khātamin-Nabiyyīn,

the Seal of the Prophets,

وَعَلَىٰ أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ

wa ʿalā Ahli Baytihiṭ-ṭayyibīnaṭ-ṭāhirīn,

and his Household, the good, the pure,

وَارْزُقْنِي شَفَاعَةَ مُحَمَّدٍ

war-zuqnī shafāʿata Muḥammad,

and provide me with the intercession of Muḥammad,

صَلَّى اللهُ عَلَيْهِ وَآلِهِ

Ṣallallāhu ʿalayhi wa Ālih,

may Allah bless him and his family,

وَلَا تَحْرِمْنِي صُحْبَتَهُ

wa lā taḥrimnī ṣuḥbatah.

and deprive me not of his companionship.

إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

Innaka anta Arḥamur-Rāḥimīn!

Surely, You are the Most Merciful of all those who show mercy!

اَللّٰهُمَّ اقْضِ لِي فِي الْأَرْبِعَاءِ اَرْبَعًا

Allāhummaq-ḍi lī fil-arbiʿāʾi arbaʿā:

O Allah, decree for me on this fourth day (Wednesday) four things:

إِجْعَلْ قُوَّتِي فِي طَاعَتِكَ

Ijʿal quwwatī fī ṭāʿatik,

Make me strong in (my) obedience to You,

وَنَشَاطِي فِي عِبَادَتِكَ

wa nashāṭī fī ʿibādatik,

and be active in worshiping You,

وَرَغْبَتِي فِي ثَوَابِكَ

wa raghbatī fī thawābik,

and be desirous for Your reward,

وَزُهْدِي فِيمَا يُوجِبُ لِي أَلِيمَ عِقَابِكَ

wa zuhdī fīmā yūjibu lī alīma ʿiqābik.

and abstinent from that which would make Your painful punishment incumbent upon me.

إِنَّكَ لَطِيفٌ لِمَا تَشَاءُ

Innaka laṭīfun limā tashāʾ!

Surely, You are Gentle to whomever You wish!

Duʿāʾ for Thursday

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillāhir Raḥmānir Raḥīm.

In the Name of Allah, the All-Beneficent, the All-Merciful.

اَلْحَمْدُ لِلّٰهِ الَّذِي أَذْهَبَ اللَّيْلَ مُظْلِمًا بِقُدْرَتِهِ

Alḥamdulillāhil-ladhī adh-habal-layla muẓliman bi-qudratih,

All praise be to Allah Who has taken away the shadowy night by His power,

وَجَاءَ بِالنَّهَارِ مُبْصِرًا بِرَحْمَتِهِ

wa jāʾa bin-nahāri mubṣiran bi-raḥmatih,

and brought the sight-giving day through His mercy,

وَكَسَانِي ضِيَاءَهُ وَآتَانِي نِعْمَتَهُ

wa kasānī ḍiyāʾahu wa ātānī niʿmatah.

and He has clothed me in its brightness and given me its favor.

اَللّٰهُمَّ فَكَمَا أَبْقَيْتَنِي لَهُ فَأَبْقِنِي لِأَمْثَالِهِ

Allāhumma fakamā abqaytanī lahu faʾabqinī li-amthālih,

O Allah, just as You have spared me for this day, so also spare me for similar days to come,

وَصَلِّ عَلَى النَّبِيِّ مُحَمَّدٍ وَآلِهِ

wa ṣalli ʿalan-Nabiyyi Muḥammadin wa Ālih.

so bless the Prophet, Muḥammad, and his family.

وَلاَ تَفْجَعْنِي فِيهِ وَفِي غَيْرِهِ

Wa lā tafjaʿnī fīhi wa fī ghayrih,

And do not torment me in it (on this day), or on any other (day),

مِنَ اللَّيَالِي وَالْأَيَّامِ

minal-layālī wal-ayyām,

during the nights and the days,

بِارْتِكَابِ الْمَحَارِمِ

birtikābil-maḥārim,

by my commitment of unlawful acts,

وَاكْتِسَابِ الْمَآثِمِ

waktisābil-maʾāthim,

and clothing myself in sins,

وَارْزُقْنِي خَيْرَهُ

warzuqnī khayrah,

and provide me with its good,

وَخَيْرَ مَا فِيهِ

wa khayra mā fīh,

and the good of all within it,

وَخَيْرَ مَا بَعْدَهُ

wa khayra mā baʿdah,

and the good of everything after it,

وَاصْرِفْ عَنِّي شَرَّهُ

waṣrif ʿannī sharrah,

and turn away from me its evil,

وَشَرَّ مَا فِيهِ

wa sharra mā fīh,

and the evil of all within it,

وَشَرَّ مَا بَعْدَهُ

wa sharra mā baʿdah!

and the evil of everything after it!

اَللّٰهُمَّ إِنِّي بِذِمَّةِ الْإِسْلاَمِ أَتَوَسَّلُ إِلَيْكَ

Allāhumma innī bi-dhimmatil-Islāmi atawassalu ilayk.

O Allah, by the protective cover of Islam, I seek mediation with You.

وَبِحُرْمَةِ الْقُرآنِ أَعْتَمِدُ عَلَيْكَ

Wa bi-ḥurmatil-Qurʾāni aʿtamidu ʿalayk,

And by the sanctity of the Qurʾān, I depend on You,

وَبِمُحَمَّدٍ الْمُصْطَفَىٰ
wa bi-Muḥammadinil-Muṣṭafā,
and by Muḥammad, the chosen one,

صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ
ṣallallāhu ʿalayhi wa Ālih,
may Allah bless him and his family,

أَسْتَشْفِعُ لَدَيْكَ
astashfiʿu ladayk.
I seek intercession with You.

فَاعْرِفِ اللّٰهُمَّ ذِمَّتِي
Faʿrifil-lāhumma dhimmatī,
So, recognize my protective cover,

اَلَّتِي رَجَوْتُ بِهَا قَضَاءَ حَاجَتِي
allatī rajawtu bihā qaḍāʾa ḥājatī,
by which I hope my need will be granted,

يَا أَرْحَمَ الرَّاحِمِينَ
Yā Arḥamar-Rāḥimīn!
O the Most Merciful of all those who show mercy!

اَللّٰهُمَّ اقْضِ لِي فِي الْخَمِيسِ خَمْسًا
Allāhummaq-ḍi lī fil-khamīsi khamsā,
O Allah, decree for me on this fifth day (Thursday), five things,

لاَ يَتَّسِعُ لَهَا إِلاَّ كَرَمُكَ
lā yattasiʿu lahā illā karamuk,
which none can embrace except Your generosity,

وَلاَ يُطِيقُهَا إِلاَّ نِعَمُكَ
wa lā yu-ṭīquhā illā niʿamuk:
and none can support except Your favors:

سَلامَةً أَقْوَىٰ بِهَا عَلَىٰ طَاعَتِكَ

Salāmatan aqwā bihā ʿalā ṭāʿatik,

Health through which I may have the strength to obey You,

وَعِبَادَةً أَسْتَحِقُّ بِهَا جَزِيلَ مَثُوبَتِكَ

wa ʿibādatan asta-ḥiqqu bihā jazīla mathūbatik,

and worship by which I may deserve Your plentiful reward,

وَسَعَةً فِي الْحَالِ مِنَ الرِّزْقِ الْحَلالِ

wa saʿatan fil-ḥāli minar-rizqil-ḥalāl,

and plenty in my state through lawful provisions,

وَ أَنْ تُؤْمِنَنِي فِي مَوَاقِفِ الْخَوْفِ بِأَمْنِكَ

wa an tuʾminanī fī mawāqifil-khawfi bi-amnik,

and that You make me secure in the places of fear through Your security,

وَتَجْعَلَنِي مِنْ طَوَارِقِ الْهُمُومِ وَالْغُمُومِ فِي حِصْنِكَ

wa tajʿalanī min ṭawāriqil-humūmi wal-ghumūmi fī ḥiṣnik.

and place me in Your fortress against the striking of worries and sorrows.

صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ

Ṣalli ʿalā Muḥammadin wa Ālih,

Bless Muḥammad and his family,

وَاجْعَلْ تَوَسُّلِي بِهِ شَافِعًا

wajʿal tawassulī bihi shāfiʿā,

and make my mediation with him a fruitful intercession,

يَوْمَ الْقِيَامَةِ نَافِعًا

Yawmal-Qiyāmati nāfiʿā.

on the Day of Resurrection (when) it will be beneficial.

إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

Innaka anta Arḥamur-Rāḥimīn!

Surely, You are the Most Merciful of all those who show mercy!

Duʿāʾ for Friday

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillāhir Raḥmānir Raḥīm.

In the Name of Allah, the All-Beneficent, the All-Merciful.

أَلْحَمْدُ لِلّٰهِ الْأَوَّلِ قَبْلَ الْإِنْشَاءِ وَالْإِحْيَاءِ

Alḥamdulillāhil-awwali qablal-inshāʾi wal-iḥyāʾ,

All praise belongs to Allah, the First before the bringing forth and the giving of life,

وَالْآخِرِ بَعْدَ فَنَاءِ الْأَشْيَاءِ

wal-ākhiri baʿda fanāʾil-ashyāʾ,

and the Last after the annihilation of all things,

اَلْعَلِيمِ الَّذِي لَا يَنْسَىٰ مَنْ ذَكَرَهُ

al-ʿAlīmil-ladhī lā yansā man dhakarah,

the All-Knowing Who forgets not the one who remembers Him,

وَلَا يَنْقُصُ مَنْ شَكَرَهُ

wa lā yanquṣu man shakarah,

and decreases not for the one who thanks Him,

وَلَا يُخَيِّبُ مَنْ دَعَاهُ

wa lā yukhayyibu man daʿāh,

and disappoints not the one who supplicates to Him,

وَلَا يَقْطَعُ رَجَاءَ مَنْ رَجَاهُ

wa lā yaqṭaʿu rajāʾa man rajāh!

and cuts not off the hope of the one who hopes in Him!

اَللّٰهُمَّ إِنِّي أُشْهِدُكَ

Allāhumma innī ush-hiduk,

O Allah, I call You to witness,

وَكَفَىٰ بِكَ شَهِيدًا

wa kafā bika Shahīdā,

and You are a sufficient Witness,

وَأُشْهِدُ جَمِيعَ مَلائِكَتِكَ وَرُسُلِكَ

wa ush-hidu jamīʿa malāʾikatik wa Rusulik,

and I call to witness all of Your angels and Your Prophets,

وَسُكَّانَ سَمَاوَاتِكَ

wa sukkāna samāwātik,

and the inhabitants of Your heavens,

وَحَمَلَةَ عَرْشِكَ

wa ḥamalata ʿArshik,

and the bearers of Your Throne,

وَمَنْ بَعَثْتَ مِنْ أَنْبِيَائِكَ وَرُسُلِكَ

wa man baʿathta min Anbiyāʾika wa Rusulik,

and Your Prophets and Your Messengers whom You sent,

وَأَنْشَأْتَ مِنْ أَصْنَافِ خَلْقِكَ

wa anshaʾta min aṣnāfi khalqik.

and the various kinds of creatures that You have brought forth.

أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللّٰهُ

Annī ash-hadu annaka antallāh,

I bear witness that You are Allah,

لَا إِلٰهَ إِلَّا أَنْتَ وَحْدَكَ

lā ilāha illā anta waḥdak,

there is no god but You, You alone,

لَا شَرِيكَ لَكَ وَلَا عَدِيلَ

lā sharīka laka wa lā ʿadīl,

Who has no associate, nor any equal,

وَلَا خُلْفَ لِقَوْلِكَ وَلَا تَبْدِيلَ

wa lā khulfa liqawlika wa lā tabdīl.

and Your word has no failing, nor any change.

وَأَنَّ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَبْدُكَ وَرَسُولُكَ

Wa anna Muḥammadan ṣallallāhu ʿalayhi wa Ālihi ʿabduka wa Rasūluk.

And that Muḥammad, may Allah bless him and his family,
is Your servant and Your Messenger.

أَدَّىٰ مَا حَمَّلْتَهُ إِلَى الْعِبَادِ

Addā mā ḥammaltahu ilal-ʿibād,

He delivered to the servants that with which You charged him,

وَجَاهَدَ فِي اللهِ عَزَّ وَجَلَّ حَقَّ الْجِهَادِ

wa jāhada fil-lāhi ʿazza wa jalla ḥaqqal-jihād,

and struggled for Allah, Mighty and Exalted, as was His due,

وَأَنَّهُ بَشَّرَ بِمَا هُوَ حَقٌّ مِنَ الثَّوَابِ

wa annahu bash-shara bimā huwa ḥaqqun minath-thawāb,

and he gave the good news about the truth of reward,

وَأَنْذَرَ بِمَا هُوَ صِدْقٌ مِنَ العِقَابِ

wa an-dhara bimā huwa ṣidqun minal-ʿiqāb.

and he warned about the veracity of the punishment.

اَللّٰهُمَّ ثَبِّتْنِي عَلَىٰ دِينِكَ مَا أَحْيَيْتَنِي

Allāhumma thabbitnī ʿalā dīnika mā aḥyaytanī,

O Allah, make me firm in Your religion as long as You keep me alive,

وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي

wa lā tuzigh qalbī baʿda idh hadaytanī,

and make not my heart swerve after You have guided me,

وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً

wa hab lī min ladunka raḥmah,

and give me mercy from You,

إِنَّكَ أَنْتَ الْوَهَّابُ

innaka antal-Wahhāb.

surely, You are the All-Bestower.

صَلِّ عَلَىٰ مُحَمَّدٍ وآلِ مُحَمَّدٍ

Ṣalli ʿalā Muḥammadin wa Āl Muḥammad,

Bless Muḥammad and the family of Muḥammad,

وَاجْعَلْنِي مِنْ أَتْبَاعِهِ وَشِيعَتِهِ

wajʿalnī min atbāʿihi wa shīʿatih,

and make me one of his followers and his partisans,

وَاحْشُرْنِي فِي زُمْرَتِهِ

waḥshurnī fī zumratih,

and include me in his group,

وَوَفِّقْنِي لِأَدَاءِ فَرْضِ الْجُمُعَاتِ

wa waffiqnī li-adāʾi farḍil-jumuʿāt,

and give me the success of accomplishing the obligatory observance of Fridays,

وَمَا أَوْجَبْتَ عَلَيَّ فِيهَا مِنَ الطَّاعَاتِ

wa mā awjabta ʿalayya fīhā minaṭ-ṭāʿāt,

and of performing the acts of obedience which You have made incumbent upon me,

وَقَسَمْتَ لِأَهْلِهَا مِنَ الْعَطَاءِ

wa qasamta li-ahlihā minal-ʿaṭāʾ,

and of receiving the bestowal which You have apportioned for its people,

فِي يَوْمِ الْجَزَاءِ

fī Yawmil-Jazāʾ.

on the Day of Recompense.

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Innaka antal-ʿAzīzul-Ḥakīm!

Surely, You are the Almighty, the All-Wise!

Glossary

Ahlul Bayt: The ‘People of the Household’ - who have been appointed directly by Allah ﷻ - refers to specific members of the family of Prophet Muḥammad ﷺ, and is confined to the 14 Immaculate ones *(Maʿṣūmīn)*. These include Prophet Muḥammad ﷺ; his daughter, Sayyidah Fāṭimah az-Zahrāʾ ﵍; and the 12 Imāms ﵈: ʿAlī ibn Abī Ṭālib ﵇, Ḥasan ibn ʿAlī ﵇, Ḥusayn ibn ʿAlī ﵇, ʿAlī ibn Ḥusayn as-Sajjād﵇, Muḥammad ibn ʿAlī al-Bāqir ﵇, Jaʿfar ibn Muḥammad aṣ-Ṣādiq ﵇, Mūsā ibn Jaʿfar al-Kāẓim ﵇, ʿAlī ibn Mūsā ar-Riḍā ﵇, Muḥammad ibn ʿAlī al-Jawād ﵇, ʿAlī ibn Muḥammad al-Hādī ﵇, Ḥasan ibn ʿAlī al-ʿAskarī ﵇, and Muḥammad ibn Ḥasan al-Mahdī عجل الله فرجه.

Akhlāq: Morals and etiquettes.

Al-Fātiḥah: The first sūrah of the Qurʾān, which is ‘The Opening Chapter.’ It must be recited in every daily prayer *(ṣalāh)*; as well, it is commonly recited and sent as a gift of prayer for the deceased.

Alḥamdulillāh: Arabic phrase which means: ‘All praise belongs to Allah.’

Allah: The Arabic term for God, a culmination of all His sacred Names and Titles.

Bismillāhir Raḥmānir Raḥīm: Arabic phrase which means: ‘(I begin) In the Name of Allah, the All-Kind (or All-Beneficent), the All-Merciful (or All-Compassionate).’

Duʿāʾ: Supplication or prayer; a deep connection and communication between an individual and Allah ﷻ.

Ḥadīth: A tradition or narration from Prophet Muḥammad ﷺ, Sayyidah Fāṭimah az-Zahrāʾ ﵍, or the 12 Imāms ﵈ that include their sayings, actions, or advice.

Ibn: Son of.

Imām(s): The 12 Divinely-appointed leaders chosen by Allah ﷻ; can also refer to a community religious spiritual guide, or the leader of the prayers.

Inshāʾ Allāh: Arabic phrase which means: ‘God-willing,’ or ‘if God wishes.’

Marḥūm: Someone who has passed away, deceased; plural form is *Marḥumīn*.

Maʿṣūm: A person who is inerrant (free from all sins, flaws, and impurities) through the Divine protection and knowledge of Allah ﷻ, one who is immaculate; plural form is *Maʿṣūmīn*.

Qurʾān: The book of Muslims which was revealed by Allah ﷻ to His final Messenger, Prophet Muḥammad ﷺ for the guidance of humanity.

Salāmun ʿalaykum: Arabic phrase which means: ‘Peace be upon you.’

Subḥanallāh: Arabic phrase which means: ‘All glory belongs to Allah.’

Tawfīq: Divine blessings from Allah ﷻ that give a person the opportunity and ability to thrive toward success.

ʿUlamāʾ: Scholars (refers to those possessing knowledge, or scholars of religion).

Duʿās are one of the foundations to strengthen our personal relationship with Allah ﷻ. There are seven separate *duʿās* that have been recommended to recite each day of the week that we can draw guidance from, and should reflect upon in order to strengthen our faith. *“Daily Supplications: Keys to Purposeful Days”* offers some reflections, and guides us to what we should contemplate on and ask for in each supplication from Saturday through to Friday.

Imām ʿAlī ؑ said:
“Whoever calls upon [and supplicates to] Allah, He will surely answer them.”
[Āmidī, Abul Fatḥ, *Ghurar al-Ḥikam*, Ḥadīth #3105]

This compilation of *duʿās* of the days of the week, and our reflections on each supplication create a new framework for how we should depend on Allah ﷻ through *duʿāʾ*. Each daily *duʿāʾ* reveals a mindset we can adopt, shows us what is important in this life and the next, and guides us to what we should focus on throughout each day of the week. Use this booklet as a journal, a personal guide, or a means of guidance each day of the week to enhance your spiritual life.

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